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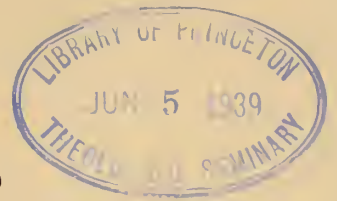


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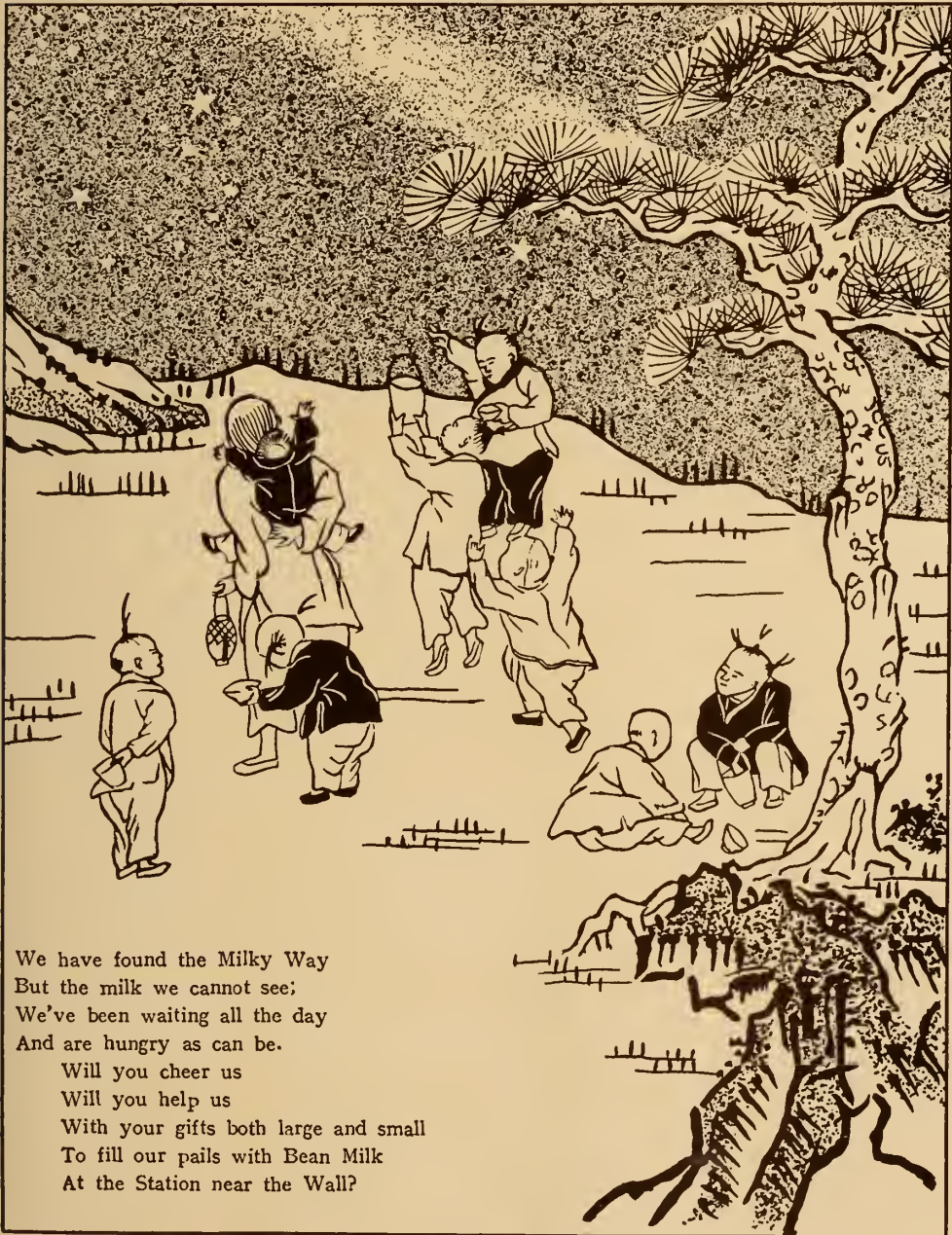
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The Outlook

of Missions



VOLUME XXXI
NUMBER 6
JUNE, 1939



We have found the Milky Way
But the milk we cannot see;
We've been waiting all the day
And are hungry as can be.
Will you cheer us
Will you help us
With your gifts both large and small
To fill our pails with Bean Milk
At the Station near the Wall?

The Outlook of Missions

905 SCHAFF BUILDING, PHILADELPHIA, PA.

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CONTENTS

Significant, Isn't It?.....	161	The Kitchen God.....	180
The Quiet Hour.....	162	The Personal Report of Rev. and Mrs. J. C. Glessner	181
A Tale of Perseverance.....	163	China Bible Sales Reach New High.....	182
Announcement of the Short Course for Town and Country Pastors.....	164	The Japan Bible Society.....	182
"We Have Found the Milky Way".....	164	Men and Missions.....	183
A Decade of Progress.....	165	For the Years to Come!.....	184
The Annual Statement of the Board of Home Missions.....	169	Missionary Fesperman Says "Thank You".....	184
Testing the United Church in Canada.....	170	Indian Mission News Résumé.....	185
Notes on Home Missions.....	172	Your Reach . . . and Mine.....	185
Interesting News from Japan.....	173	The Society Farthest South.....	186
The Nation-Wide United Evangelistic Movement in Japan.....	174	Fruits of Friendship.....	187
Organ Recital for China Relief.....	175	Sunset—at Hood and Ursinus.....	188
War and the Children.....	175	In Appreciation.....	188
Our Kindergarten Work in Japan.....	176	Life Members and Members in Memoriam.....	189
A Letter from H. H. Kung.....	177	In Memoriam.....	189
An Interesting Letter from Lucile Hartman to St. John's Church, Nazareth, Pa.....	178	Momentum for the Meeting—Materials and Methods.....	190
Missionary Chat.....	179	Christian Women in Action.....	190
		Girls' Missionary Guild.....	191
		Mission Band.....	192
		Worship Service.....	Third Cover Page

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Editorial of the Month

Significant, Isn't It?

FOR years the Evangelical and Reformed Church in its parent branches has been planning and promoting and constantly developing an ever-increasing program of summer schools and camps and conferences. Literally thousands of the younger members of our churches witness to the larger vision and clearer purpose for life that came to them through these summer experiences. From among their number are those who have gone to the far corners of the earth that the dream of those summer days might be realized in their own lives and become known to uncounted millions. From among their number are others who have assumed leadership on the frontiers of the expanding Church in America and who are there building their dreams into the fabric of our national life. From among their number are other hundreds who have gone back into their own young people's societies, their own church schools, their own girls' and women's organizations and quickened with the spirit and dynamic and commitment of their own lives, have lifted the levels of their own groups and led them into larger, more effective usefulness. It is a bold statement, but one that can be substantiated with living documentary evidence that the Evangelical and Reformed Church is different, dynamic and constructively different, because of the vision that has come into the life of the youth of the Church through this summer program and because of the power that has been realized through their lives in scores and hundreds of our churches.

Significant, isn't it, that representatives of the Church around the world, meeting at Madras last December, took note of just this thing? On page 63 of its report, "The World Mission of the Church," we find this recorded expression: "We commend the significant advance that has been made in many parts of the world in the holding of summer camps and conferences for youth. The purpose of these camps is usually two-fold: the growth and enrichment of the personal life of the camper and the equipment of these campers for various types of service in their own churches and neighborhoods and in world-

wide vision and service." That Madras has so spoken, even though we of the Evangelical and Reformed Church need no more than our own experience's evidence, means that we are faced with the challenge of making this pronouncement and this program contribute to the spiritual advance of our part of the world Church.

The Board of Christian Education, the Boards of Missions, and local committees are responsible for an enormous amount of thought and work which is eventuating in a nation-wide set-up of schools and camps and conferences for this summer. In Pennsylvania and New York, in Ohio and Indiana, in Wisconsin and Minnesota, in North Carolina and Louisiana and Texas, in Missouri and Kansas, in Oregon and California, in fact wherever the Evangelical and Reformed Church is established, there will be found provision for participation in a great summer program of education and inspiration.

In some of the units of that program, the great outreach of the Church will receive primary emphasis. In others, the emphasis will be on a wider range of the life of the Church. But in all of them opportunity will be provided for those enlarging and enriching experiences which must eventually overflow into the life of the world.

Attractive and informative literature has been prepared and is being distributed. If you have not received the information you desire, write for it. In addition, watch the recurring listings of camps, schools and conferences in the periodicals of the Evangelical and Reformed Church.

Significant, isn't it, that we have a program like this in our denomination?

Significant, isn't it, that the world missionary conference at Madras endorsed such a program?

Significant, isn't it, that an ever-increasing number of churches are from year to year availing themselves of this tremendous opportunity to grow in usefulness in the enterprise of the building of the Kingdom of God?

DAVID D. BAKER.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Look not every man on his own things, but every man also on the things of others.

PHIL. 2: 4.

We hear much—and rightly—of individual liberty, but it is too little stressed that an equal essential of democracy is that its citizens be unselfish.

—RAYMOND C. KNOX.

Because mine eyes were lifted high
They lost what time they won.
I might have loved the moon if I
Had never seen the sun.

—THEODOSIA GARRISON.

The chasm of differences between nations and men can be bridged only by God.

—CORNELIUS B. MUSTE.

To see visions, true visions, and dream dreams, true dreams, this is the work of the Holy Spirit in us.

—MAUD ROYDEN.

In war and in peace the Christian must keep his conscience clear and look well to the welfare of his own spirit.

—WILLIAM WARD AYER.

We need to stand in the revealing light of the Gospel and have all selfishness and material standards washed away so that we can go out with new understanding, new heart and new eagerness, to do our part in the world's work.

—WALTER RUSSELL BOWIE.

"In the loom of life we weave each day
And the warp of circumstance,
The colors grave and the colors gay,
However the threads may chance."

To him who has a hold on the vaster and more permanent realities, the hourly vicissitudes of his personal destiny seem insignificant.

—WILLIAM JAMES.

He whose soul glows and flames through all he does and thinks, has discovered a bottomless well of living refreshment to draw from. Everything he does has the touch of spiritual charm about it.

—EMMA CURTIS HOPKINS.

"There is no death. For year on year, reborn,
I wake to larger life, to joy more great."

Let's walk out with something in our hearts which stems from the unselfishness of Jesus. I promise you that ordinary days will have illumination in them.

—FREDERICK H. KNUBEL.

With the power of the spirit of God within us we have strength for at least spiritual victory despite the trials, difficulties and sorrows that come to all of us in our lives. The spirit of God gives us a clear vision of moral and spiritual things and helps us to think more clearly and to feel more deeply.

—WILLIAM T. MANNING.

"Rich by my brethren's poverty!
Such wealth were hideous! I am blest
Only in what they share with me.
In what I share with all the rest."

No doubt we need a renewed realization that affairs of nations are not outside the realm of God.

—FREDERICK C. GRANT.

What a wonderful assortment of saints there are, of all races and in all places to whom Jesus Christ is the dearest thing in all of life!

—WILLIAM T. ELLIS.

Though God feels for us He cannot do everything for us; He can do no more for us than love can do, but love can sympathize, can uphold and it can redeem.

—HENRY SLOANE COFFIN.

The Prayer

PROTECT and keep the soul of me the meanest of Thy servants, amidst so many dangers of this corruptible life, and by Thy grace accompanying me direct it along the way of peace to its home of everlasting brightness. Amen.

—THOMAS á KEMPIS.

The Outlook of Missions

VOLUME XXXI

JUNE, 1939

NUMBER 6

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

A Tale of Perseverance

Enacted in Great Britain, A. D. 1314-15; taught in English lessons for Chinese pupils; told now from Life in China, A. D. 1938-39

A BADLY discouraged, sorely defeated and wearied Robert Bruce watched a spider getting all of its hopes destroyed and yet and again persistently going back to work, renewing its efforts and going on with its purpose. At last the spider succeeded. And Robert Bruce went back to his battling and he too, renewing his effort, at last succeeded.

The story has been in English Readers used by Chinese students almost ever since Chinese students were able to read that much English. There is such a big word as "Perseverance" in the lesson, and the students have usually remembered to repeat the teaching from this story in simpler words, as the motto says, "If at first you don't succeed, try, try, try again." The story is in the English Readers because this was a lesson-value that needed to be taught.

Recently, Fuh Siang Girls' Middle School English classes held an English Speaking contest in Chen Teh Auditorium. Many of the speeches were merely English stories retold. One girl, however, told a recent-times, actual-happening story. It was about a refugee woman who had to carry her child as she began her trek out of the war zone. Later, she became too fatigued to stagger on, carrying the weight of the child. So, she found a refugee coolie who was willing to help her for awhile. Later, in the push and excitement, the mother became separated from the man who was carrying the child, and when the first night came she could not find them at all. Through the next day, as she went on, asking and finding no trace, she thought the child must be kidnapped. Then, entirely exhausted, she had to rest a day until she had strength enough to go on, which gave more time for

ways of travel to separate her from her former group companions. But the frantic need to find her child urged her on. Finally she came to a place where groups of refugees had found small boats to help them continue their travel. Having followed trace of her child to this place, she began asking people along the river front for information of certain refugees or information of her child. Then, from boat to boat she asked: some people paid no attention to her, often the people did not recognize names she mentioned, frequently she was told to go away and forget for lost children were very general happenings in these circumstances. Some persons even counselled her that she should not fatigue herself in looking for the child when she herself was now homeless and had no way to make a living; other people were too miserable in their own suffering to make any answer at all. Yet, the woman continued to walk along the river-side and ask from boat to boat. Near the end of her strength, she was coming to the end of the riverline and to the last boat, where hope still strengthened her to call, "Second son of Chang, my child, my child." There was a slight delay and a scampering from within the boat, and a child's voice called out, "Mother! I'm here!"

"This," the speaker said, "is a story of perseverance which we shall all remember."

The speaker was a Senior Middle School girl of the China of 1938-39. When school text books are re-written after this war, many fine teachings will have their noble examples in Chinese life.

GRACE WALBORN SNYDER.

Yuanling, Hunan, China,
February, 1939.

"I would not like to be without this wonderful book."

MRS. ADAM SACHSE, Freeland, Penna.

Announcement of the Short Course for Town and Country Pastors to be Held at State College, Pennsylvania, June 19 to 23, 1939

Purposes

THE Short Course for Town and Country Pastors to be held June 19 to 23, 1939, at State College, Pa., is conducted by the School of Agriculture of The Pennsylvania State College at the request of religious leaders interested in the Rural Church. Among its purposes are: To widen the horizon of rural ministers along economic and social lines; to study constructively the urgent problems of the rural church; and to quicken the spiritual lives of those ministering to country people.

Courses

The curriculum of the Short Course will this year include courses for two years of a proposed three-year cycle. Courses will be offered in Rural Social Psychology, Agricultural Economics, Rural Sociology, and Co-operation; Discovering the Church Parish; the Minister as Pastor; Music for the Rural Church; Leadership in Recreation; and brief agricultural practicums in Dairy Husbandry and in Poultry Husbandry. The main theme, Rebuilding the Rural Church, will be presented to the entire group by a dynamic speaker, in a series of five lectures, followed by conferences.

Who May Attend?

The Short Course is open to ministers of all faiths, to interested laymen, and to their wives. There is no registration fee for wives of those attending.

Where Held?

The sessions of the Short Course will be held in the Horticultural Building at State College, Pa. Registration opens at 10 A. M., Monday, June 19, 1939. The first session starts at 2.30 P. M., and the Short Course ends promptly at 3 P. M., Friday, June 23.

Housing

Those attending the Short Course this year will live in very attractive surroundings in fraternity houses. Two fraternity houses located close together have already been secured. *Advance notice of your intention to attend* is urged in order to secure these accommodations. *Please send check for \$1.50 registration fee with your request for room reservation.*

Note: For those who prefer to live in tents or trailers an excellent location has been selected about two miles from the College Campus, in a pleasantly shaded grove. There will be no charge for the tenting privilege.

Expenses

The total expense, including \$1.50 registration fee, will approximate \$12 to \$14 per person. Room and board for those in the fraternities will be \$8.00 for the period.

Mailing Address

Room 4, Horticultural Building. Those attending the Short Course will find it convenient to have mail sent to this address, which is the headquarters for the Short Course for Town and Country Pastors.

And Finally

Those who attended the Short Course in 1938, found, in a beautiful setting among the mountains, stimulating contacts with kindred active minds, and constructive suggestions for strengthening their programs of work. Many of this group are planning to be present in June. All interested are cordially invited to participate in the 1939 session.

For Room Reservation and Further
Information

Address: William V. Dennis, Chairman,
Short Course for
Town and Country Pastors.

"We Have Found the Milky Way"

The Chinese drawing with its meaningful verse found on the cover page was received from Dr. R. Pierce Beaver of Peking, China, with the following comment: "Yesterday I visited a bean milk station and social service center on the edge of the worst slum area in the city. I brought the enclosed posters home.

Perhaps you can use them. It was a Methodist bean milk station, but I imagine that Reformed bean milk looks just the same, and bean milk is bean milk in Hopei, Hunan, and every other part of China. The children look rather plump. I suppose that they have been reared on bean milk and that the supply has just recently given out."

Home Missions

CHARLES E. SCHAEFFER, *Editor*

A Decade of Progress

REV. AUGUST E. BINDER

St. Paul's Evangelical and Reformed Church, Seattle, Wash.

(This is the fifth article in a series on the work of the Evangelical and Reformed Church in the Pacific Northwest Synod. The writer is the chairman of the new committee on National Missions which was organized at the time that the Pacific Northwest District and the Portland-Oregon Classis were united in the Pacific Northwest Synod.)

SOMETIMES things happen so rapidly, and then again so gradually that significant changes may be taking place without one being aware of them. That is one of the disadvantages of being a participant in contemporary events. There is sometimes a lack of historical perspective to permit a true estimation of what has occurred. Yet, it is with a glorious feeling that one can review the accomplishments of certain objectives in a decade of time. Such was the bit of philosophizing that came to me when I began to make a list of real achievements in the work of our Evangelical and Reformed Church in the Pacific Northwest in the past ten years. To read of the early labors of our missionaries and to see the rapid spread of churches in a fast growing land, and then to observe that many of the promises of that earlier day have gone unfulfilled through forces of retrogression and reaction, so that the future was somewhat dark and foreboding, may leave one with a sense of futility, bafflement and hopelessness. There is, however, no need of such a feeling regarding the work of our Church in "This Promised Land of our United States", for the developments that have taken place in the last decade are noteworthy and should stimulate the whole Church to a new measure of devotion to its far-flung missionary enterprise.

Missionary work of the present generation may be divided into three periods: that centering around 1910, when there was a strong missionary impulse resulting in a very rapid spread of the Church into new suburban areas of the growing cities, and in the new opening lands of the West; then that period of the financial boom, say 1925, when money seemed to be plentiful and the erection of new buildings was easy, and then again around the year 1935, or the approximate

middle of the past decade, a period when the cry "Retrench" was sounded in all church work, and just when the missions of the Pacific Northwest had to go forward and have gone forward in a steady, progressive manner. This third period has been one of the most difficult in modern home missionary history, and yet it marks a period of advancement especially for our churches out in the far northwestern corner of our native land.

I. New Congregations Organized

Ten or eleven years ago Seattle was rapidly spilling over its city limits and was clearing away stump land that it might become residential property. One such new suburban area was beautiful for situation with the long Cascade range of mountains to be seen to the east, with the placid waters of Puget Sound at its foot to the west, while the majestic Olympic Mountains rose in turn above the Sound. The name for the section was Broadview, which was also the name given to a most promising new Sunday School and congregation that were opened in a school room in the spring of 1928, to be followed a year later with meetings in their own building. Then came the depression and an almost complete reversal of population, so that within another five years the promising little congregation suffered terribly. Only recently has it been overcoming some of the reverses of those earlier years, and the fact that efforts were made to organize a new congregation in Seattle focused the attention of the city on what the possibilities of our church might be. With full-time pastoral leadership there would be opportunity to develop a strong congregation in a community of more than a thousand people where our church is the only Protestant one. When the members of the whole Church awaken to mission opportunities and responsibilities, it might be possible to

see such a needed pastoral leadership given to it.

If Broadview was the first of such expansive movements in the past decade, it was not the last, for it was not long until in Tacoma, 35 miles south of Seattle, that our Church was able to meet a real need and a challenge. This was the formation of the Immanuel Church, of which Rev. P. Juelling is the pastor. This group of Volga Germans organized themselves, erected their own church, and then called us to come and help them. Now out of Tacoma has flowed another fine influence, viz. the organization of the latest and youngest of our congregations, Zion's Church at Toppenish, Wash., in a fine developing irrigation district.

Today the United States Government is at work on the biggest man-built thing in the world. That sounds like braggadocio, but it's the honest truth. Even the Panama Canal did not cost as much as will the Grand Coulee Dam and its subsequent irrigation canals. All the concrete that was poured in the much publicized Boulder Dam is less than that buried in the foundations alone of the Coulee Dam—concrete that will never again be seen by any of us. In the very center of this vast undertaking, lies a little cross-roads town known as Quincy. Years ago a Reformed Church was started here, but later it was virtually lost sight of. Then it was re-discovered, and through the union of the Evangelical and Reformed Churches, it was possible to serve it, to bring it back to new life, which has been done by Rev. Walter A. Werth of Spokane, Wash., about 150 miles to the east. Rev. C. Warber has also helped, going over from Everett, more than half-way across the state to the west. With irrigation developments around Quincy many new people will move into that territory which is going to make this congregation strategic in the course of time.

Distance means little to the people of the West. Where one can look straight across flat level plains for miles upon miles, or see the distant mountains towering high in the sky, as much as 50 to 100 miles away, what difference does a little distance make! And so the line of churches was flung still farther, stretching from Payette, Idaho, on the western border of the state towards its eastern boundaries, almost within a stone's throw of Yellowstone Park, when churches were established at Sugar City and Paul, Idaho. Rev. A. Beutenmueller, the marathon missionary, has been taking care of all three congregations.

Now there must come some manner of assistance to him or it will be too late, for no one man can be everything in the battle and hold down the whole line.

At the head of the Straits of Juan de Fuca lies a large sinuous island known as Whidby Island. It is not far from Everett, so that the veteran missionary, Rev. C. Warber, was naturally attracted to it through a few contacts with the result that he has been maintaining a preaching point here for a number of years.

Thus the work of expansion has gone on, and every new step in this direction has strengthened and encouraged the existing congregations so that they take fresh heart and new courage to meet acute needs in the growing Pacific Northwest. What has been done in the past decade should be doubled in the next one.

II. Building Problems Met

Reference was made last month to the building problems faced by our churches. These have been and are being met, one by one, so that truly a wonderful transformation has taken place, one that has been accomplished in one of the most difficult financial periods in modern church history.

There was Zion Church at Gresham, Ore., 15 miles from downtown Portland. Its tiny, little, one-cell building with narrow windows that had been purchased for \$95, was sold and the congregation now worships and works in a beautiful church under the leadership of Rev. A. F. Lienkaemper who also serves the Third Reformed Church on the western boundary of Portland. Then there is St. John's Church, in Portland, whose building, several blocks away from its present location, was disposed of, and under the dynamic leadership of Rev. C. Hoffman, a new church and parsonage were built on a lovely new corner. At present, this congregation is served by Rev. C. F. Howe, who also ministers to the one at Wilsonville, noted for a peculiar geographical fact in that the meridian runs straight through the center of the building.

While we are in the vicinity of Portland, look at Second Church, where Rev. Geo. F. Zinn is the able pastor. Likewise relocating and through the erection of an adequate first unit of an expanding church building, this congregation is making growth by leaps and bounds. It is clearly a most successful piece of missionary work. The capacity of this first unit is already being reached. This building had hardly been completed and dedicated when St. Paul's Church, Rev. E. Hergert, was preparing to enlarge their old building

and to increase its beauty which has been subsequently accomplished.

The Puget Sound area has not been slow in pushing its building program forward. Reference has already been made to the way the new congregation at Tacoma went ahead even before it called its pastor. St. Paul's, Seattle, had used for a number of years, a small but well appointed building that in the course of time had become surrounded by other churches. In 1928, under the present

managed to sell its one-celled church and secure another church building in a better residential section with favorable results following. Each of these stories of re-location and building is fascinating in itself, but space does not permit more than a fleeting glimpse of progress that has been accomplished.

During this same time, Trinity Church, Spokane, has made extensive improvements as has also St. John's, Payette; Bethany, Rev. E. Horstman, Salem, Ore., and Third Church



SECOND REFORMED CHURCH, PORTLAND, OREGON

Rev. George F. Zinn, Pastor

pastorate, a new site, a most favorable location, was secured, and a new parsonage was erected. Then an adjoining property was secured and remodelled at the same time that the old church was sold. In the meantime this present building known as the parish house has undergone two internal re-organizations in order to provide expanding space. Now something will have to be done to secure the much needed new church building. Zion's Church, Everett, bought a parsonage shortly after Rev. C. Warber arrived, and then it

at Portland, are also planning some immediate improvements. The church at Quincy was moved to a new lot, greatly improved and now stands out quite conspicuously. Frieden's Church, Rev. J. Berkenkamp, Walla Walla, Wash., has also been forced to provide better accommodations for its growing Sunday School. One can readily conclude that a home missionary must be practical, he must know building operations, and often he must take the hammer and saw and paint brush in hand and lead the men of the congregation

in the actual building work. At a time when finances have been low, when church leaders have cried "Retrench", the missionaries and their congregations in the Pacific Northwest have said, "We know only how to go forward" and forward they went to meet growing needs.

III. Leadership Training School

A thousand miles from the nearest summer leadership training school in California and more than two thousand miles to the next one, left the young people of the Pacific Northwest quite isolated. Furthermore, there was not a single pastor or anyone else among the churches that had any real summer leadership training school experience. Add to this the total lack of any funds with which to begin, and the problem was accentuated. Besides, the various churches were small, and they were exceedingly few in number, and quite widely separated. In fact there were only seven churches that could possibly be counted on to share in the work. Was a school essential? Could it be carried through? Were there enough persons who would attend? Where could the school be held? These and a multitude of other questions had to be considered. But when all things seemed hopeless and impossible of achievement, the thing was done and today it has been the

vital factor in the whole work of the Evangelical and Reformed Church in the Pacific Northwest. It began as an Evangelical undertaking, but now it belongs to all of us. It may come under the direction of the Board of Christian Education and be classed as an educational project, but it is essentially missionary in character.

It began in a barn and a ranch house, that is, the barn loft was used as a dormitory for the men. Some of them actually slept on the hay. Others used canvass cots. The ranch house was used to its full capacity—the attic for the girls' sleeping quarters, the living room for dining room and class room purposes. The pasture became the recreational grounds, and a lovely glen the outdoor temple for worship. This went on for three years, and then a change to a college campus was made and from there the school moved to a mountain camp, and for the past three years in the delightful Trestle Glen Camp that is rented from the Salvation Army of Portland. It began with a little handful of folks—ministers who said that, if nothing more, it would do them good to teach one another, some young people, some mothers who brought little children, a few grandmothers and grandfathers who didn't have much else

(Continued on Page 172)



1938 EVANGELICAL AND REFORMED LEADERSHIP TRAINING SCHOOL, TURTLE GLEN CAMP, BORING, ORE.

The Annual Statement of the Board of Home Missions of the Reformed Church in the United States

(EVANGELICAL AND REFORMED)

TO THE REVEREND SYNODS:

Dear Fathers and Brethren:—

The Board of Home Missions has recently suffered the loss of two of its members. Elder Tillman K. Saylor died last October and Dr. Charles E. Miller, the President of the Board for almost 31 years, died early in January. Elder Clarence E. Zimmerman of Mount Pleasant, Pa., was appointed to fill the place of Elder Saylor and Dr. Melvin E. Beck of North Canton, Ohio, to fill the place of Dr. Miller. In the reorganization of the Board, Dr. Frederick C. Seitz of Allentown, Pa., was elected President and Dr. H. N. Kerst of Canton, Ohio, Vice-President. Elder Maurice G. Lipson of Indianapolis was elected Recording Secretary in place of Dr. Purd E. Deitz whose removal from Philadelphia to Webster Groves, Mo., prompted him to ask to be relieved of this office.

The Board, following the instructions of the General Synod, is directing its thought and effort principally to the payment of its financial obligations with a view of merging its work into the new Board of National Missions in 1940. Consequently, it has definitely refrained from taking on any new work. It, however, enrolled a new mission at Asheboro, N. C., because of an unprecedented opportunity there, and at the urgent request of North Carolina Classis. Along with the Board for Home Missions of the Evangelical Synod it has agreed to make a survey of the city of Alhambra, Calif., with a view of establishing a mission there, and also to study the situation in Chicago for the purpose of opening a community or settlement work in that city.

In planning all of its work the Board is definitely committed to a program of strict economy so that its expenditures must in no wise exceed its receipts. The receipts on the Apportionment for 1938 were \$158,719 which amount is \$2,791 less than for the previous year. It is just this uncertain factor in its income which makes it difficult for the Board to balance its budget each year.

The Board is putting forth special efforts to raise money to meet its obligations. First, through the payment of the Apportionment.

Along with the other Boards, in accordance with the instructions of the General Council, it is stressing the payment of the Apportionment in full for 1939 and 1940, by Classical units. Second, it is continuing its efforts through the 20,000 Club Plan, to secure funds to pay the salary arrearages, which amount to \$66,000, and also to meet certain bank obligations. Third, it has secured the part time services of Rev. Samuel Givler, Jr., to assist missions and other churches owing money to the Board, to refinance their loans, thus releasing money to the Board. Fourth, it is establishing a Memorial Fund in memory of President Charles E. Miller. This Fund should be of commendable size so as to do full honor to the distinguished services rendered by its long time leader. We invite contributions to the same.

If the Church will give its cooperation in the working out of these plans and purposes, the money needed to cancel the Board's obligations, especially in its General Fund amounting to \$104,651 can be readily raised, and the way be open for complete merger of the work in the new Board of National Missions by the summer of 1940.

During the past year the Board received a number of legacies amounting to \$3,146.

The W. M. S. G. S. has been cooperating in a splendid manner and in 1938 contributed the sum of \$27,681 of which \$24,056 was for the General Fund and \$3,625 for the Church Building Department. Through this timely help the Board was able to employ 12 deaconesses and other lay workers and extend help to some missions in time of great need.

At no time has there come a more urgent challenge to the Church to support this work in every way than today, for only as we extend the ministry of the Church into the areas of our national, social and economic life, can America be saved from the spirit of secularism which threatens all our institutions.

Respectfully submitted,

FREDERICK C. SEITZ, *President*,

CHARLES E. SCHAEFFER, *General Secretary*.

April 1, 1939.

Testing the United Church in Canada

W. B. CREIGHTON

OF ALL institutions, the Church must be alert, inventive, adventuring, if it would hold its place and do its full toll of work in a world so much on the move as ours is. When judging the Christian Church perhaps there is no way more searching than that one which seeks to discover how well it is measuring up to the new opportunities and the enlarged fields of service that open up to it with the passing of the years. Doing its old time and regular work with faithfulness and fidelity is a demand that it cannot escape. But even that work must be done with freshness of interest or it soon gets to be something of a treadmill performance, lacking the spirit which alone could give it vitality and effectiveness. It is, however, difficult to maintain that freshness of interest unless the Church somehow learns how to do old tasks in new ways and with a new spirit, and discovers a few new tasks and duties which enlarging knowledge and understanding now show clearly as its opportunity and obligation.

What proportion of the work of The United Church of Canada lies within the realm of the Home Mission enterprise it would not be easy to say, but it must be a very large percent. One out of every five persons in Canada belongs to races other than Anglo-Saxon, French or Indian. That must mean that the task of helping to give the Gospel to the two million people in this New Canadian contingent, scattered among the ten million of our population, is a Home Mission task of great proportions and difficulty. And then our Dominion has still an uncounted number of small and relatively new settlements where the people are scattered and where the church, if it exists at all, cannot possibly be self-sustaining. If one would wish, therefore, to judge of the work of the Churches in this land, he could hardly do better than to search through their Home Mission reports to see how well they were measuring up in this, almost their major responsibility. The Home Mission report of The United Church of Canada for the past year is to hand and it does seem to say that the Church has something at least of that spirit of alertness and inventiveness and adventuring that our situation in the world of today would seem to demand.

Turning first to those among our population commonly spoken of as "New Canadians", there are some figures given that may not at first flush seem impressive. The United Church of Canada has only thirty-four city churches and institutions and sixteen rural churches among the over two millions of these people. It must be remembered, however, that many of these newcomers brought their religion with them when they came, and have been at no time and in no sense religiously destitute. Many of them are Catholic, either Roman or Greek, and are well looked after by their own religious leaders. It is, however, the nature and quality of the work that The United Church is carrying on among these people that seems specially significant. "The Church of All Nations" as The United Church has established it, is a unique institution and is doing a work the outreach of which cannot very well be reckoned. The one in Toronto has members of over thirty national groups that think of it as a centre of interest for them, not only in religion but in many other things as well. Some of these groups have pastors of their own nationality; others, not so numerous, are associated with this or that group according to their preference, while all are under the inspiring leadership and direction of a minister of the Church of rare gifts and long experience. "The Church of All Nations" thus seems to be not only a religious centre of tremendous influence and outreach, but as well a school for training in good-will and friendliness and understanding and good citizenship, a school of very unique influence.

Some of the prairie sections of Western Canada have suffered for several years from more or less complete crop failure. There seems good reason to hope that the cycle of drought has now passed, but while it lasted it brought suffering and distress of huge proportions. But what the church did to bring relief and help is a most inspiring story. Under its inspiration and leadership tons upon tons of clothing and hundreds of carloads of fruit and vegetables were gathered in other parts of the country and shipped to the needy districts, church leaders arranging for the distribution and assuming the immense task of seeing that no one in need was overlooked and that relief was suited to the need as far

as was possible. All the Churches cooperated in this great undertaking in a way that was good to see. In the case of The United Church of Canada a request for money contributions to pay the salaries of the ministers working in the distressed areas had a response away over the amount asked for. The story of the faithfulness of the people in the dried-out areas to the Church and its teachings in their time of great trial, and their courage in the midst of all their difficulties and distresses, furnishes one of the brightest pages in the history of the Christian religion that we know anything about.

British North America has two long coast lines, that in the west running up from the United States border to Alaska, hundreds of miles of as inhospitable a coast, at least in certain seasons of the year, as is to be found anywhere in the world. But all along it are fishing stations and logging camps and lonely settlements of people very much shut off from the rest of the world. The east coast runs on up past Newfoundland and Labrador, both of which are in the territory of The United Church of Canada, and whose people, outside the native Indians, are chiefly engaged in the cod fisheries. From the first The United Church of Canada has felt itself under special obligation to the people living on both of these somewhat inhospitable shores. Today the Church has five boats in almost constant use in navigable weather on the east coast by which the missionary serves the needs of scores of small communities that could not be reached in any other way. On the west coast the same number of boats are in use, one of these always having a doctor as well as a missionary on board, thus bringing the gospel of healing to many who, were they not there, would be neglected indeed. Recently the missionary superintendent on the eastern coast was drowned in one of the fierce storms so frequent there, but his successor accepted office gladly, and the work of mercy and healing still goes on. The Church is sending some of its finest and best equipped young men into this work.

Newfoundland furnishes another illustration of the working out of a bit of practical Christianity that is worth recording. The Rev. L. L. Burry, United Church missionary at North-West River, has constructed an amateur transmitter radio station, has also made a number of receiving sets, which he has given to some of the trappers who spend the winter in the far north, himself undertaking

to broadcast two nights a week until spring, giving home news and such other messages as he feels might be appreciated by the lone hunters. Mr. Burry knew nothing of the mysteries of radio construction two years ago. He has the distinction of having one of the largest parishes in the whole Church, ministering to 90 families in 35 settlements along 350 miles of coastline. In summer time he makes use of his boat, "Glad Tidings II", covering over 2000 miles and preaching the gospel in a thousand ways that such a missionary might be called upon to preach it.

No minister of The United Church of Canada was more widely known than the late Rev. Dr. Charles W. Gordon, "Ralph Connor". His books were read all over the world, and the earlier ones, "Black Rock", and "The Sky Pilot" which recorded much of the romance and heroism of pioneer mission work in Canada, have become classic. At his death Dr. Gordon left a manuscript in autobiographical form and which has now been published under the title "Postscript to Adventure". It was a long manuscript and made a big and expensive book. At first there were grave misgivings that, as a publishing venture, it might never be a success. But already such fears have proved themselves uncalled for. The book is selling; it looks as if it would continue to sell, with the possibility of becoming something like a best seller in its class. The explanation seems to be that the people are still interested in the story of missionary effort and devotion and heroism, if it is told with a touch of romance and human sympathy and understanding, such as a writer of Dr. Gordon's skill should be able to put into it. Home Missions may not be a played out theme yet.

One of the best things, perhaps, that can be said about The United Church of Canada is that it has not yet lost any of its instinct and feeling for unity. The Mennonites are quite a numerous people in Canada. Some of them felt that they did not get a very enthusiastic welcome by the Dominion when they came some years ago and sought new fields, but there are still numbers of them here and there in the land; over thirty thousand of them in the Province of Manitoba, they having had a fifty percent increase in the past ten years. An important Conference has just been held between the leaders of that group and a small company of United Church ministers in the city of Winnipeg. At that Conference it was agreed that steps should be

taken to bring about cordiality and understanding between the two churches and plans were made toward that end for exchange of fraternal greetings at the annual gatherings of the two bodies and for other ways that might lead to a better understanding of each other's plans and purposes and ideals. No one suggested Church Union, but everyone

agreed that a finer spirit of unity and of cooperation was altogether in order. And what Christian could say anything against that!

Jesus' religion is the most human thing in all the world; it does not forget, as He did not, people. That is the test that both the Church and the individual must forever face.

A Decade of Progress

(Continued from Page 168)

to do. Last year, almost a hundred strong comprised the group—a dynamic, expectant fellowship who, going back to their respective churches, are accomplishing things because they were fired with a new enthusiasm and power received from their mountaintop experiences. There is not another district or synod in our entire Church that has as high an average per church of folks attending a summer leadership training school as is the case with the Pacific Northwest Synod.

Some of the principles of this school are outstanding. No one, regardless of financial ability to pay the cost of \$10 for the season, is prohibited from coming if such a person has the recommendation of his or her pastor. Everyone must share in the cooperative work of the school such as washing dishes, setting tables, sweeping, or assisting in any other way. Even members of the faculty must do this. No one is exempt. Pastors pay their own way to the school and comprise the staff. This is considered a part of their regular duty. No, it is more than that—it is a pastor's privilege to be on the staff and share in the responsibility of leading this fine group of young people. The school has become the means of giving the churches of the Pacific Northwest a feeling of unity and cohesiveness, and has charged them with a new spirit

that is constantly finding many new expressions.

In rounding out the picture of accomplishments of the past decade, brief reference must be made to the development of the federation of young people's and women's societies. At various times the young people have assembled in special conventions, some travelling over three hundred miles to be in attendance. It is always thrilling to see this splendid band of eager youth seeking a way through their problems to higher Christian living. This past month saw some thirty out-of-town delegates meet at St. Paul's Church, Seattle, for a women's convention. These events leave one with the feeling that there is a growing powerful minority who will yet achieve the high goals that have been the eternal objectives of Christ's mission. The work of the Evangelical and Reformed Church in the Pacific Northwest has not been in vain. Will you travel with us once more, next month, up to one of our high mountain peaks and from there gaze through the telescope of faith to behold what manner of goals these churches have before them in the years to come, constituting challenges to themselves and challenges to the Church as a whole to aid in holding high the cross of Christ in the midst of a land where He must be made known?

Notes

The mission at Green Bay, Wis., was re-enrolled. This had formerly been a mission but had gone to self-support under a part-time pastor.

* * *

Rev. Walter S. Pugh recently made an extensive tour among our missions in California and secured a number of tone pictures which will be of great interest to the Church at large.

A devoted member of the Church who reads our Church paper from cover to cover recently on the occasion of her 88th birthday sent the Board of Home Missions a check of \$75 as an offering of thanksgiving. "They that are planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age." Let others follow this noble example.

Foreign Missions

JOHN H. POORMAN, EDITOR

Interesting News from Japan

THE following extracts of a letter received by Dr. Casselman from Miss Lydia Lindsey, under date of April 16th, will be of interest to all of us, but will appeal especially to the women of the Church:

"The new school year opened last Monday. The first week is always so strenuous with such a multitude of details to be attended to, that I like school to open about Wednesday! That gives the week-end break and time to catch one's breath. But now that it is well started I am glad for all the time put in. I really didn't have such a hard week as Kate (Dr. Hansen) because she was at school every day from 8.00 A. M. to 5.00 or even 6.00 P. M. She always manages the very complicated schedule we run on — complicated because we try to combine classes wherever possible to save on teachers. I think we run Miyagi College about as economically as it could be run not to hinder its effectiveness.

"This year our enrollment in the college is better than for several years. The high school, as you no doubt know, has taken in its first double class. We have 96 of the cutest little girls you ever saw. They look like they were just entering primary school, instead of junior high school. We have made temporary quarters to house the students by repairing a room in the dormitory. But we ought to have the new building, at least a unit of it, by next April, or I don't see how we can house the double class next year.

"It was so nice to get acquainted with the Beavers. Really it was an inspiration to meet all those fine young people of the same age as the Beavers who have gone out at this time of war-torn China to give their all for those people. I met a very good friend of Dr. and Mrs. Beaver, a young doctor, who had given up a fine practice in New York City to devote his talents to the people of China. We were interested, too, in meeting missionaries who are refugee-ing at the College for Chinese Studies, often just the wife and children, while the husband sticks it out in dangerous conditions. These folks were able to tell us a great deal about real conditions. All of them are wonderfully brave and devoted

to the purpose for which they are willing to give their lives.

"Next Saturday the Tokyo Branch of Miyagi College Alumnae are holding their annual spring meeting and have urged Dr. Hansen and me to attend especially as we are going home on furlough in the summer. It is always a great pleasure to meet our old students and to hear them tell of their joys and their sorrows, of their service for others — Usually our graduates do serve others in a very real way, we find. Most of them look back with great gratitude to their school days in Miyagi, especially for its teachings of a faith of love and hope. Such contacts bring to us new courage for our daily work and a feeling of thankfulness that we do not labor in our own strength but only in God's strength to produce what seems impossible to us. I marvel at the lives of devotion to Christ's cause that our graduates have, for often during their school days I can see little evidence of it.

"One of our loveliest women has just met a most tragic sorrow in the loss of her husband in an aeroplane accident. He was on a business trip to Dairen. The plane sank in the sea, so not even his body could be recovered. He, too, was a devoted Christian and their home was most happy. When their two little girls were still quite tiny, he went to America for two or three years of study. During that time Mrs. Imaizumi was Dr. Faust's helper. We all thought everything of her. Now in her sorrow she shows the loveliest spirit of trust in God and resignation to His will. She may return to Sendai and put her younger daughter in Miyagi College. She comes from a fine old Sendai family.

"Yesterday I had a call from one of the English Course graduates of last year. She made such a picture in her lovely spring kimono, as she is a real beauty—a very intelligent beauty who always stood near the head of her class. She came to tell me of her approaching marriage the last of April. I always knew that this girl was a Christian at heart, but during her last year at school she pulled away a bit from baptism in the church.

Imagine my joy when she told me her fiance was a Christian, now doing post-graduate work in Kyoto University and that the wedding was to be held in the Kyoto Church where the bride's uncle is the minister! 'But you have not been baptized,' I said. 'Yes, but I will be as soon as I reach Kyoto,' she replied. I am sure that her home will be a lovely one that will become a center of influence for the Christian faith.

"Kate (Dr. Hansen) today went up to the Miyagi Sunday School, which she has in charge, to attend their Easter service. It had to be a week late on account of the school vacation. This Sunday School was originally started, now nearly twenty years ago, to serve as a practice model Sunday School for our Bible Training students. The children were supposed to be small children in the neighborhood of Miyagi College who were in no

other Sunday School. As the years went on the Miyagi high school freshmen got interested in this Sunday School and began to attend. They had no other church connections so the teachers welcomed them. Now they keep them for several years and then graduate them into a church Sunday School. Two of our young women teachers and Miss Ouchi, a graduate of our English Course now acting as Dr. Kriete's secretary, are devoted to this Sunday School. Students from all the College Courses help with the teaching. The music and teaching we feel are of an unusually high standard. It still serves the neighborhood children as well as our younger high school students. Naturally many a little freshman will bring along her little sister or brother. This Sunday School was Dr. Faust's 'baby.' He would be astonished at its development."

The Nation-Wide United Evangelistic Movement in Japan

Extract from The National Christian Council Bulletin, February, 1939

THE Nation-Wide United Evangelistic Movement voted by the All-Japan Christian Conference in November, 1938, is fast getting under way. Although still in the preparatory stage not only a keen interest but much enthusiasm is being manifested in this project. The crisis through which the nation is passing, the burdens which the people are carrying, the world-wide restlessness and uncertainty which prevails have made the people religious-minded. Beneath it all there is a great heart-hunger and a reaching out after the higher and enduring values of life.

Christian leaders are unanimous in their feeling that the time is ripe for a nation-wide presentation of the Gospel. They are also united in their conviction that this presentation should be made under an all-Christian auspices.

Dr. Toyohiko Kagawa's big passionate heart is in this new nation-wide evangelistic project. Kagawa-like he has offered not only his full and free services to the Central Committee for the whole three-year period, but also proposes to secure his own travel expenses and accept entertainment in the homes of local Christians in order to avoid burdening the local committees with hotel bills.

In order to help provide the necessary funds for Dr. Kagawa's own innumerable projects

and enable him to devote himself to this nation-wide movement, the Kagawa Fellowship in Japan has undertaken to double its present contribution to Dr. Kagawa's various enterprises and raise 19,200 yen a year during the continuation of this movement. Under present conditions this is a gigantic undertaking. If successful, however, it will relieve Dr. Kagawa of the heavy burden of continual writing in order to secure funds for the support of his far-flung projects and release him for the work of Nation-Wide Evangelism.

As goes Tokyo, so goes Japan. This is as true religiously as it is of every phase of the nation's life. For this reason the Central Committee is placing heavy emphasis on putting this movement on the map in Tokyo. January 20th at a meeting of over one hundred pastors it was decided to marshal the Christian forces of the capital back of this movement. A strong organization was effected. February 11th, a Union Praying Meeting was held at the Chuo Kaido in Hongo. March 7th, an All-Day Retreat will be held for pastors and Christian workers at the Hongo Kyokwai (Congregational) and in the evening a Mass Meeting for Christians at the Chuo Kaido (Methodist) in Hongo.

This will be followed by a Mass Inaugural Evangelistic Meeting for the public at Hibiya Hall at which Dr. Kagawa will be the main

speaker. The Tokyo Committee is dividing the city into districts and planning special meetings and evangelistic drives on a large scale for each of these districts.

Simultaneously with these plans for Tokyo the movement is being launched in various parts of the Empire. More than any previous

united evangelistic effort the present one is an all-Christians' movement. It was conceived and voted in an All-Japan Christian Conference and thus is not the project of any one man or group of men. Under God it has the backing and enthusiasm of the churches as a whole and is pregnant with possibilities.

Organ Recital for China Relief

UNDER the auspices of the Woman's Missionary Societies of Lancaster, Pa., Mrs. Paul V. Taylor of our China Mission gave a pleasing organ recital in Santee Chapel of the Theological Seminary on Sunday afternoon, April 16th. Mrs. Taylor, whose husband is the Dean of Hua Chung College, was ably assisted by Miss Emeline Bucher, student at Cedar Crest College, who rendered several solos. Miss Bucher is the daughter of Rev. and Mrs. J. Frank Bucher of Yuanling, China, where Mr. Bucher is the missionary representative in the Eastview Schools.

There was a large attendance of friends of Foreign Missions and a liberal offering was received for the relief of refugees in China. The program follows:

1. Sonata for Organ, No. 2. . . . *Mendelssohn*
Grave Adagio Allegro maestoso e vivace
Fuga
2. Chorale Prelude, in dulci júbilo. . . *Bach*
(Usually sung to the words
"Good Christian Men, Rejoice")
3. Prelude and Fugue in A-minor. . . *Bach*
4. Andante Cantabile *Tschaikowsky*
5. Soprano soli
(a) Alleluia *Mozart*
(b) Christ Went up into the Hills,
Hageman
6. Offertory Improvisation
7. Lento from "Orpheus" *Gluck*
8. Suite Gothique *Boellman*
Introduction-Choral Menuet Gothique
Prayer Toccatà

War and the Children

From the National Christian Council of China Bulletin

THE most pitiful victims of an invaded country are the children. Forty years after the end of the War between the States in 1865, bitter warped personalities were to be found: men whose fathers had died in prisons, whose brothers had died on the field, who, at 15 had had to shoulder problems of supporting a widowed mother and younger brothers and sisters. They delude themselves who sing of the nobler world to rise out of the sullen fires of hate, for human personalities are forged out of experience, and children who experience the horrors of war do not develop into the "nobler men who build a nobler world." There is much to be said for the effect of suffering upon adults. For its effects on the growing personality, that is a different story. The tree that has developed before the winds of adversity come is a magnificent specimen. The trees that have grown above the timber line, in perpetual battle with cold and wind, are stunted and dwarfed.

A generation of children are growing up under such adverse conditions as stagger the imagination. . . . Six months ago the National

Christian Council was asked to administer a large fund for a Child Welfare Project: to feed, clothe and teach groups of children in some 40 cities in east China. The Roman Catholic Church would never have let slip such an opportunity for humanitarian work. Surely the Protestant mission administrators have not understood the opportunity or some mission would have risen to the opportunity to allocate a man for such a piece of work. Individual missionaries and Chinese workers have done to the utmost of their ability, but with further financial backing, their work could have been increased many-fold.

The need is not yet over. Children are going blind for lack of vitamins—are dying of starvation. Surely, here is a matter, that, if understood would demand instant action. If one man cannot be spared for full-time work, then could not a committee be formed, composed of say, three persons, one from each section, who could combine work in that section with the administration of Children's Relief?

"I was hungry, and ye gave me to eat."

Our Kindergarten Work in Japan

Extract from report of Kindergarten Committee

OUR teaching staff at present consists of twelve trained teachers with eight assistants. Our kindergartens are of two classes, those that are entirely under the supervision of the Mission, and those which although they are run by churches which have become independent of the Mission are financially unable to carry on and are glad to accept partial support and supervision from the Mission. The present enrollment of the Mission kindergartens is 284 children. Adding those in the assisted churches the total number of children reached through the efforts of the Committee is brought up to 374. Toward the support of these kindergartens the Mission this year has expended 5439 yen, an average of about 14.50 yen per child. Less than \$4.00 per child per year! How very much a small gift may mean, translated in terms of this work.

Information concerning the work in general is essential, but you will want a glimpse into the situation at various places. From Aomori Prefecture we have most interesting and encouraging reports. Aomori City continues to be particularly alive to the benefits of kindergarten education. Mrs. Noss reports that the combined enrollment of the two kindergartens there is over 150. The enlarged room in the Aomori Daiku-machi kindergarten is already too small. This year half the applicants had to be turned away. As in all our kindergartens, Mothers' club work holds its important place in the program. In addition to the usual monthly meetings Rev. S. Nakayama holds Bible Study classes weekly. The kindergarten graduates, too, meet twice a week for religious services, play and English study, thereby keeping alive the contact with this center of Christian influence.

At Noheji Rev. K. Yokosaka has struggled for years trying to run a nursery school. Last March the Committee was able to accede to his request for financial aid and made it possible for him to secure a competent Christian teacher. This pastor is keenly aware of the needs of the people among whom he lives. He has bravely undertaken the establishment of two seasonal day nurseries in neighboring villages, each caring for an average of fifty children daily while the older members of their families labor in the rice fields at planting time. At the end of the season this year he found himself with a deficit of thirty yen

on his hands—less than ten dollars, but it looms as a large sum when it cannot be found. For years the Kindergarten Committee has looked forward toward enlarging its scope to include these much needed day nurseries, but lack of the necessary funds always has blocked the way. As another example of the sort of thing we might do if we could, I will quote from a recent letter from this same pastor: "The Japanese farmers are very busy from spring until autumn. Especially since the disturbance many men are at the front, so women must work very hard. From four o'clock in the morning until eight at night they are pressed by labor and they must cook the food of their family. When their burdens are weighty like this I think it is good to share the labor with them." Then follow details of a plan for cooperative bread baking for them, also for a "homespun handicraft house for women in winter season." Concluding with "I wish the Kindergarten Committee could assist these plans" (a matter of about \$100.00) and "Especially I wish you assist for the nursery schools." What a fine opportunity for Christian work, affording a solid ground work for real evangelization! Yes, the Committee, too, wishes it could assist.

But even more interesting and important than the administrative problems of the kindergartens are the little children themselves. Far too many of them for us to tell what their kindergarten experience means in each life. Yet really to fulfill its purpose this report must be interpreted in terms of what kindergarten has done for them. What it has done for Michio San, who entered last March, an only child most difficult to control at home, unsocial and uncooperative in his attitudes toward other children, and whose mother and teachers already observe a very marked improvement. For Minoru Chan, brilliant and highly imaginative child who is being guided into an ability to distinguish more clearly between the vivid creations of his own mind and the actualities of everyday life, and whose charming bed-fast mother is beginning to understand the real nature of these strange "lies" over which she has been so much troubled. For Miyoko San, defective mentally and under par physically, whose wealthy parents have her brought every day from their lovely home in a town ten miles distant and



KINDERGARTEN AT MIHARU, JAPAN

are overjoyed to see that in the stimulating environment of the kindergarten she shows unmistakable development. And for Hisaku San, who like the many others coming from non-Christian homes, before long accepts naturally and whole-heartedly the idea of a loving Father God to whom he spontaneously offers such prayers as these: "Dear God, we

thank Thee for this lovely new big yard in which we may play." "We thank Thee for the warm sunshine that shines today." "Please help Sato Chan so that her cold will get better soon and she may come back to kindergarten again." And, "Help us today to be Thy good children."

PEARL G. NUGENT.

A Letter from H. H. Kung

Christian statesman and banker, Premier and Minister of Finance of the Chinese Republic
THE EXECUTIVE YUAN

Chungking, January 31st, 1939.

Dr. B. A. Garside, Secretary,
Associated Boards of Christian Colleges in China,
150 Fifth Avenue,
New York City.

Dear Dr. Garside,

I wish to express through you my appreciation for the continuous efforts which the Associated Boards of Christian Colleges in China is making in maintaining Christian educational work in China in face of the present hostilities. It would have been easy to become discouraged but, true to the mission of Christian faith, your spirit has been undaunted. It ought to give you satisfaction to realize that what you do for our people in the hour of national distress means a hundred times more than in time of peace.

Yours sincerely,
H. H. KUNG.

An Interesting Letter from Lucile Hartman to St. John's Church, Nazareth, Pa.

NOTE: Miss Hartman is supported by the members of St. John's Church and Sunday School, Nazareth, Pa., the Rev. Walter H. Diehl, Pastor.

Yungsui, Hunan, China,
January 24th, 1939.

Dear Friends of the Nazareth Church:

Spring should be not far away, when this little letter reaches you, with the glorious Easter season and its rich meaning for all of us.

We have nearly a month here until Chinese New Year, and after that spring should start in earnest. Already people have been preparing for weeks, if they could, for New Year's. Bits of pork have been smoked and every thrifty housekeeper has tried to make a little puffed rice. A long process is necessary to steam and puff the glutinous rice so that it can be enjoyed with a little dark sugar and boiling water during the New Year season. There is something about keeping the tradition of the Old New Year that has a very deep place in some hearts. Even we have a little smoked meat and puffed rice. During the holiday season, the one vacation and rest day for many of the people who have no Sunday, we try to do special evangelistic work, holding meetings and visiting in the homes. For fifteen days there is semi-pause in business activities in these inland towns at least.

It was so very hard to leave dear little Miss Djang lonely at Paotsing as Bible woman that I forgot how wonderful it would be to come home. But when the door opened there was mother and just behind her a pot of tea and some of her Christmas cookies. How clean, clean the painted floors looked after the rough wood of my Paotsing room! And pictures on the walls! Even a coal stove in the dining-room. No more use for heavy padded garments in there. Best of all was the love-warmth of home.

Soon we hurried down for the Monday night Christmas program at the west end Truxal Chapel. There were many new people to meet, families of workers refugeeing here, refugee boys from Honan, Christians in government service. Little girls were gay in crocheted scarfs, new for this town. Our church family babies had grown; the toddlers were more dear than ever in their winter caps. All seemed busy and happy. I felt a bit from up-country and wondered what the Father's

work for me during the cold months would be until kindergartens could open again. But the young people's work seemed very needy. My work so far has been studying Chinese and filling in. The latter includes teaching two English classes for the sake of contact. Even though the pupils might not come to church, still having them in class for a brief time each day would bring them to my mind for intercessory prayer. One small group wished to prepare for mid-year entrance exams into a senior middle school. Another larger group is of beginners. Textbooks are very few.

Then for Christian young people there have been three meetings in our house for games, discussion and prayer. The Christian cashier of our bank has brought two military officers with him to the meetings. We have had about thirty each time, but only five or six of these are local people. Our hearts are especially burdened for the salvation of local business people. They are always so busy, busy in their little shops, leaving religion largely to to women of the family. The older and many younger women are bound by superstition. Some refrain from eating meat on certain occasions; incense sticks are burned on special days; the idols in the temples receive offerings of hogs' heads, chickens, and wine.

So will you remember in prayer the local business folk of the town, the young people, and also please don't forget our refugee children from North China. It would touch your hearts to hear some of them pray. Poor lads—last year they were at home, now homeless!
January 29th.

Please excuse the postscript, but what lovely thing happened, do you think! Sunday mail from the U. S.! There was a packet of letters from friends in the St. John's Sunday School sent early in December. It made me feel very happy and that I "belonged." I shall try to write a letter to the Sunday School once a month and at other times to organizations in the church.

In a room of our house there lives a refugee family from Nanking. They are earnest Christians, and it is most touching to hear the little seven-year-old girl pray at night for the

nation and for her big and little friends. We respect Mr. Liang very much for his courage and determination to try to support his family. In China one loses very much "face" to do manual labor after having engaged in a long-grown occupation, but he rigged up a small stove and every week-day that he can he sets out to sell little dough-wrapped meat pies. He carries the equipment on two ends of a pole until he finds a convenient spot on the street, and then cooks or fries the tiny pies. Twice last week he fell (our street is very treacherous when slippery) and broke two pans. When Dad wished to give him a little money to buy new ones, he would not accept it. If one asks him how his business is, he says, "All right, all right, thank God." It brings a lump to one's throat to hear Christians pray for fellow-Christians in the enemy country.

Other refugees who still have a little money left have opened a tailor shop; these girls do nearly all their work by hand. Other women hope to open a little restaurant. We are told that as soon as the coldest weather has passed, there will be many very needy refugees trekking this way. The land here is mountainous and very poor, scarcely giving a living to local people. Sweet potatoes and small peanuts, also tung oil trees are raised. I have been much interested in reading about the inventions of Dr. Carter of Tuskegee University for the use of the sweet potato and peanut. Perhaps at some time we can help the wretchedly poor to help themselves. The work of Dr. Vories in the Omi Brotherhood in Japan is very interesting as he tells about it in his book, "The Omi Brotherhood in

Nippon." When people have to work day and night to obtain a bare existence, it is difficult to ask them to come to church. We do, however, and the Bible women call nearly every day on those who have time to listen. It makes one very thankful to see that a wrinkled little old lady who sells tangerines at a street crossing on week-days goes to church on Sunday mornings. Her rough shack on a back alley scarcely holds itself together. There are, of course, some people who live comfortably for this part of the land, some who have time to gamble.

Quite possibly I shall be in Yungsui until March. These cold months when the kindergartens are not open give opportunity to study Chinese and to fill in here and there, particularly in the work for young people. Our Yoyang schools are in Yuanling now. It makes one's heart ache to think of the school girls who were not able to come out with Zierner School. Our lovely compound where the girls so loved to play and where we have had precious talks about the joy-life of knowing Christ—ruined! Christians scattered, terror through the country-side! And when I think of the girls who did not accept Christ as their heart's King last year, my heart nearly breaks. It is comforting to know that our Father knows where each one is; perhaps in this extremity she will turn to the One she heard of in school. Here and in the United States some folks wait too long to tell others about Christ. Pray that we may take advantage of every opportunity.

Yours sincerely,

LUCILE C. HARTMAN.

Missionary Chat

Extract of letter from Miss A. Katharine Zierdt, Yuanling, Hunan, China, March 19, 1939

"Six new students will receive their caps and uniforms at a capping ceremony on March 25th. In May we expect to have graduation exercises for a class of five—all refugee students from schools now in Japanese occupied territory. We already have applicants for a new class in September but no one knows what may happen in the meantime. If Yuanling is bombed all our students may leave.

"I hope a missionary doctor will be

appointed for Abounding Grace Hospital as the Chinese doctors, however competent, soon grow lax unless someone keeps them up to the mark, and that requires a doctor who knows a little more than they do. An abdominal operation for gunshot wounds was performed this morning—a soldier while cleaning his gun accidentally shot himself. His condition is serious. A child is being born now, so it is a busy day as the nursing staff works half days on Sunday."

The Kitchen God

IN SPITE of official prohibition a few firecrackers are popping tonight, announcing the ascension of the Kitchen God; for this is just one week before the Chinese New Year's Eve, and on this night Tsao Wang goes to Heaven to report about the doings, good and bad, of all members of the family during the past year. Tsao Wang is the god of the hearth and one of the oldest gods of the Chinese, probably their original fire god. Kindly and benevolent, he is nevertheless Heaven's spy. Each year he is purchased for a few cents, his likeness handsomely printed by wood-block on a paper, which is pasted up in his special shrine in a niche behind the kitchen stove. From this convenient site he observes and remembers all that goes on in the family group from day to day, meanwhile enjoying the odors from the pots and pans on the stove, and growing black with the smoke of many fires. The cockroaches, which often visit him, are called "Tsao Wang's horses." On this night, the 23rd of the last moon, he is taken down from his niche and given a feast before he sets forth on his journey to Heaven. Only sweet things are offered him: fruits, cakes, candies, and a special confection made of glutinous rice. The head of the household uses either this last mentioned sweetmeat or honey to smear the mouth of the god, in order that his lips may be constrained to speak only sweet and flattering words about the behavior of the family and say nothing about their misdeeds. After the feast Tsao Wang is carried into the courtyard and placed upon an improvised altar. Incense is burned, prayers are said, bows are made, and then the head of the family touches a match to the robes of this divinity, and he ascends aloft in a nimbus of smoke and sparks. Straw is burned as food for his horse, and beans are thrown upon

the roof of the kitchen to produce the sound of galloping hoofs. The firecrackers pop. The Kitchen God has gone to report to the Jade Emperor, and for a week or so his niche remains empty and the family is free from the surveillance of Heaven.

This superstitious practice reminds one of a day when God, as men knew Him in Christ Jesus, did ascend from earth to heaven. He went not with honeyed words upon His lips, but with a command and a promise: "Go ye! . . . and, lo, I am with you alway, even unto the end of the world." He comes again and again to dwell with men, not as an image or paper picture, but as a Holy Spirit abiding in their hearts and working in their lives. Blessed, indeed, is the home where He is enshrined, and where the family acknowledges His presence. Instead of smearing His lips with honey that He may speak well of all their acts, His followers in penitence humbly confess their sins to Almighty God, and for His sake they receive forgiveness and new power for righteous living and fruitful service. May our Lord be enshrined in the kitchen of every home that professes to acknowledge Him as Lord! Some people keep Him in an old-fashioned parlor, closed most of the time, and opened only upon the arrival of choice guests. He who was born in a stable would much rather live in the kitchen, for the kitchen symbolizes the common, every day things of life; and our Lord would make the whole of life religious, touching with glory all the little things of seeming unimportance, which are really so very important when they are done to the honor and glory of God. Enshrine Christ in your kitchen, and you will find Him dwelling in every room of your house.

R. PIERCE BEAVER.

Peking, China.

February 11, 1939.

Radio Program on International Christianity

By invitation of the National Broadcasting Company Dr. Leslie Bates Moss will continue the radio program known as "At Home in the World" over WEAJ and stations of the Red Network on *Fridays during June and July, from 12:30 to 12:45 P. M., daylight time in the Eastern Time Zone.*

The recent world conference held in Madras, India, in December, 1938, bringing together 471 representatives of 69 different nations and countries, renders more signifi-

cant the international character of this presentation by Dr. Moss.

Subjects are as follows:

June 2—"Banners"

9—"Why People Perish"

16—"Price Tags to Life"

23—"Change Without Notice"

30—"Journey in India"

July 7—"Strangers or Friends"

14—"Freedom — For What?"

21—"My Intention Is—"

28—"Transforming Our World"

The Personal Report of Rev. and Mrs. J. C. Glessner

IT IS, of course, coincident that these reports are usually written at the same time that we are making plans and arrangements for the observance of Thanksgiving Day. And, whereas, every day should be a thanks-living day to us, we do have need now, at the close of the year, as we take inventory of our stewardship, to render special thanks unto the Lord for He is good. How do we know that He is good? We have tested and seen at first hand. Continuous thanks needs to be rendered to Him who still considers us worthy to labor for Him here in Iraq.

A "Home Day" once a week is a worthy institution. It affords our friends the knowledge that once a week they can call at the Glessner home at tea time (4 o'clock P. M.) and find them "in". It is a time reserved for the renewing of friendships and meeting newcomers. And, indeed, our circle of friends widens with the years. I think that the majority of people are satisfied to have us here; to have the opportunity of visiting a foreign home in order to observe the difference in modes of living. And we find that adults, like children, are imitators. This thought always keeps us on our guard; we need to make sure that we are giving them the right examples to follow. And no matter how much we are hampered in our direct evangelistic work, we can always be sure that people do learn from example as well as precept. So that I always feel that when I walk down the streets of Kirkuk with a friendly "good morning" and "how-do-you-do" for everyone, that I am really doing missionary work. No real work can be done until one has gained the absolute confidence of the people.

With the exception of a few "off-color" periods, the family has enjoyed good health throughout the year. The "man-of-the-house" seems to be especially susceptible to an organism known as the amoeba. Last year he was given assurance that these enemies of the body were driven into the sea, but again they made their appearance this summer. I suppose it is in union that these amoeba find their strength to place their victim upon his back. At least the doctor said that their name was legion. At any rate, many thanks are due to the oil company officials here for considering the case urgent enough to cut the regulations of a private hospital and admit an outsider as a patient. For eleven days, the

period of time necessary to render the treatment, I received the utmost of care and attention. So that at the present writing I am fit as a fiddle, only it does cramp one's style a bit to admit that he can no longer go about his work in the villages eating the native food.

Our intentions were good to retreat to our favorite haunt, Shaqlawah, during July and August thus avoiding the extreme heat of the plain. But the course of events made it imperative that we remain in Kirkuk throughout the summer, so stay we did. And, indeed, our plans should always be flexible enough to bow to a Divine Will.

This past summer, beyond any shadow of a doubt, we have been called upon to endure the most heart-rending experience of our missionary career. The tragedy that resulted in the death of our dear friend and co-worker, Mr. Cumberland, together with the unpleasant circumstances that brought it all about, has seared the hearts of all of us here from the oldest to the youngest. Vacant posts, due to regular furloughs, left us, with the Cumberlands, as the only team of workers in the North. And then to receive a telegram that the life and work of one member of the team was suddenly cut off was a bit nerve-wracking. And especially so when the preparation of the body and the performance of the last rites depended upon us, yea, every detail from the digging of the grave to the closing of the casket. As we look back now we wonder from whence came our strength to go through with it all. And then we remember the words, "As thy days, so shall thy strength be".

This report would not be complete without mention of the unusual fellowship that we have enjoyed in the home during the year. The Madras Conference has brought many distinguished visitors in this direction. And, whereas, we are somewhat off the trodden path, our home has been blessed with such visitors as the Potter family, Dr. Dodds, Mrs. Vincent, and Mrs. Corbett. Relationships with our home constituency continue to be most happy. Many encouraging words have come to us through the post for which we are duly grateful.

Respectfully submitted,

J. C. GLESSNER,

HELEN G. GLESSNER.

China Bible Sales Reach New High

Extract from The Christian Century, April 26, 1939

Shanghai, March 19—The war has given a serious setback to Christian work in a large part of China. Yet the annual reports of national organizations which are now being published indicate a remarkable degree of vitality and progress along many lines. The Christian Literature Society has just held the annual meeting of its board of directors, at which it was reported that sales had been higher than in previous years, even before hostilities began, and were steadily increasing. Especially in the west and the southwest there is a rapidly growing demand for Christian literature, and the branch office of the society established some months ago in Yunnan province has not been able to stock enough books to supply its customers.

A similar situation is revealed in the report of the China Bible House, the united organization of the American Bible Society and the British and Foreign Bible Society. This report shows sales of Bibles and Testaments for the past year of over 140,000, with receipts amounting to over \$101,000. The Chungking offices, which have just dedicated a newly constructed building in this new capital city, have been selling more Bibles each month than in several previous years, and the Shanghai sales-rooms report sales at 80 per cent higher than for three previous years.

Bibles Shipped Across Fighting Lines

A chief difficulty encountered by these publishing houses is that of transportation. The marvel is that they have continued throughout the war to send literature to all parts of the country, either by post or by freight. The rates are rising rapidly and the time required for delivery is sometimes months, but the post office has demonstrated an unbelievable ability to function right across or around fighting lines and books are still being sent by one route or another to every part of the country.

Chinese Continue to Hold Office

These two organizations have also made progress in Chinese leadership although the tendency in church and mission circles since the outbreak of the war has been to replace Chinese in responsible positions by missionaries. This has been due to the necessary departure of many Chinese leaders from territory occupied by Japanese, and often by their inability to function where the new military authorities are in control. But the literature societies are not following this trend. The China Bible House now has five Chinese provincial secretaries in the field as against but three foreigners; two of the Chinese have been forced to leave their stations temporarily and some assistance is being given by local missionaries for the time being. The chairman of the executive committee is Chinese.

The Japan Bible Society

Extract from The National Christian Council Bulletin, March, 1939

A review of the work of the Japan Bible Society for 1938, shows that during the year the total circulation of Bibles, New Testaments and portions in Japan proper was 1,247,237 copies. This represents an increase of 100,000 copies as compared with the preceding year. These figures include 19,912 Bibles, 94,689 Testaments and 1,131,442 portions. The total amount of sales was 95,417.68 yen. In addition to the figures

given above 100,000 copies were sent to Chosen, Manchukuo and China.

Forty-two colporteurs — twenty connected with the Tokyo headquarters and twenty-two with the Kobe branch—sold 969,141 Bibles, Testaments and portions valued at 14,063.55 yen. These figures indicate the extremely important work these colporteurs are doing in putting the scriptures into the hands and homes of the people.

“I like to read the OUTLOOK and want to keep it up.”

REV. F. GADOW, California, Mo.

Men and Missions

JOHN M. G. DARMS, EDITOR

Slim Pickings

Ofttimes the Church and even the Board of Home Missions wonder why it is that some of our Home Mission enterprises do not grow faster, especially in new sections of our cities.

This fact may explain. Only a few weeks ago one of our missionaries, whose church is near several new real estate developments in a large city, where hundreds of houses are being built and occupied by new residents, visited over 100 of these.

In one group of 50 families he found only 4 Protestant families, each of a different denomination and almost all the rest were Roman Catholics.

In another sector of over 40 families, he found about 12 Protestant families, that were attached to churches they would not leave; some, who believe in a Churchless Christianity, one believing only in the Golden Rule, one a Mohammedan, one a "Seeker after the Truth" and some belonging to various new-fangled prayer thought movements. The total result of all his hard work was

NIL,

not one prospect for his Church or child for his Sunday School.

Those who might have come to his mission from Protestant groups belonged to the eternal

HOLD-ONS,

that group of people, held so tightly by the MOTHER CHURCH, miles and miles away.

And yet, passing through such a community where our missionary is located, people wonderingly ask: "Why doesn't he get them into his Church?"

Truly our missionaries do "go after" the new residents but the "getting" of them is quite another proposition.

No one's work "shows" so little, as does that of the hard-working, soul—and member seeking Home Missionary.

Summer Reading

There are two things our laymen might well read this summer. First, *the Bible*. It has been said of a layman who was out in the wilds, where no mail reached him during the summer, that he got so lonesome, that he even read his Bible, because no newspapers were available. Why not declare a moratorium upon reading so much trivial literature this summer and spend more time reading the Word of God with a view to having the task of Christ, which is the task of the Church and our task, made clear to us?

That great commission of Christ, to plant the gospel of love and good will in all the earth, must be heeded today more than in any other age, because the wreckage about us in civilization and human relationships is directly traceable to a refusal to recognize the leadership of Christ and the binding power of His great commission.

Then too, some of the finer things in us might be brought out and developed, among these, the greater zeal for the cause of Christian missions.

Secondly, *every layman should read the Report on the Madras Conference*, entitled, "The World Mission of the Church". Borrow the copy from your minister. He undoubtedly has read it from cover to cover by that time and can spare it, but if men do not catch new fire and enthusiasm for the missionary cause by the reading of that book, only 170 pages, containing the report of that great Conference in India, and its recommendations, something must be wrong with their optics or their heart.

This is almost like a chapter in the Acts of the Apostles including some of the counsels in the Epistles of primitive days. It's the message of the Church to the men of today.

We men never want to be looked upon as ignoramus nor should we be ignorant of the work in the "On-going Christian Community" as the Madras Conference termed the work of the Church today.

Don't forget it, put this book into your grip and let it grip your mind and your heart while on your vacation and then you'll come back 100% for the promotion and work of missions and the establishment of a world brotherhood of Christians.

The Woman's Missionary Society

MRS. EDWIN W. LENTZ, EDITOR

For the Years to Come!

IN THE midst of salvaging from the Woman's Missionary Society and the Evangelical Women's Union the interests to be conserved in the Woman's Guild, we should strive to be content with "One step enough for me—Lead, Thou, me on!" For the "R" group the recent classical meetings were used for such a step—the purpose being to acquaint all the members with the set-up of the Woman's Guild, which had been prepared and adopted by General Synod. The plans there adopted have become the chart of guidance for the women of the Merged Church—the Evangelical and Reformed. Within the month this set-up was presented by a member of the Merger Committee to each of the 46 Classical Societies. In most groups the conditions and details were fully discussed—for general information and for the special aid of the representatives who will comprise the Merger

Convention, called to convene in November.

With the reports of the Classical meetings before me, I am impressed by the culture in spiritual approach to the new venture in service; by the cheerfulness with which the women travelled long distances to accommodate themselves to the convenience of the speaker or to other groups. The Conventions were great days of fellowship, especially in courtesies extended to the Girls' Missionary Guilds. Many Classical Conventions were used as occasions to celebrate the 25th Anniversary of the G. M. G. of General Synod. Through the programs and prophecies, a thought wedges itself into my memory—the Woman's Missionary Society's historic "25". What a great year that was! May it be the same in G. M. G. history—large horizons, intensive service, unbounded faith—for 1939, as ours was for 1912!

Missionary Fesperman Says "Thank You"

Elsewhere in this issue, we have the letter from pastor Shunichiro Hasebe of the Nagamachi Church. For its translation we are indebted to the Rev. Frank L. Fesperman. With the letter to Miss Heinmiller came a personal note from Mr. Fesperman which adds greatly to the interest of our new undertaking in this suburb of Sendai. "The gift of \$1500 came at a time as to greatly encourage the church. . . . Ours is the only church on the Nagamachi side of the river where there must be a population of around seven or eight thousand. Most of them are working people, who go into town every day, or who work in the local silk or cotton mills. If we get suitable buildings, we hope to carry on Day Nursery work and other forms of Social Service. The pastor, Rev. Mr. Hasebe is anxious to reach the community. Mrs. Fes-

perman and I are now making our regular contributions to the Nagamachi Church and attend there whenever we can. So in addition to what the church has said in its letter of thanks to you, we want to add a great big THANK YOU for the promise of the money." . . . "With us you may all be somewhat discouraged about the political situation here, and there are many things we cannot tell you by writing. But knowing these people as we do, we feel that there are better days ahead, and that the church has a good chance to step out into the lead. There is reason to believe that Christianity will march ahead of all other religions in Japan, once it gets a chance. The church is not committed to the way of the military. *We are depending upon the leadership* which you have helped us to raise up, to make no compromise in Christian principles!"

Indian Mission News Résumé

CHRISTMAS at the Indian School in Neillsville, Wisconsin, was again a happy celebration. The children gave their pageant before an audience made up of some white visitors, the school children, their parents and relatives. After the pageant, gifts in large paper bags were given to each child of the school. Enough gifts had also been prepared for all the children at the Old Mission near Black River Falls. Over half the children went to their homes for the week end, while those remaining at the school were given the freedom of the dining room in which to enjoy and share their new delightful toys. On one of the evenings the older ones were allowed to attend a Christmas program given in a church in town, and upon returning to the school were surprised with a waffles and bacon and eggs treat followed by a little gift for each. The smaller ones had been given a party in the afternoon.

The health of the children was very good except for occasional cases of illness this year, as also last year, until February. Then, suddenly over half the children and workers were confined to their beds with the gripe.

In April the measles broke out, and at this writing we do not know how long the disease will last. We hope that it will have run its course so as to permit all the children and workers to return to their homes when vacation begins on May 20.

During Holy Week services were held every evening at the school. Upon invitation a number of Indians came regularly from Dells Dam, a distance of about twelve miles, for the evening services. On Easter Sunday a large number of visitors came for the day from Dells Dam, thus giving an increased fellowship, deeply appreciated by hosts and guests alike.

At the present time all the children and workers who had positive reactions to the Mantoux test are being transported to the Tomah Indian Hospital for chest X-rays at the rate of fifteen a day, three days a week. Thus, with the cooperation of the two institutions it is hoped that a constant check on tuberculosis will result in a winning fight against the disease among these Winnebago Indians.

H. V. C.

Your Reach . . . and Mine

This morning I saw a tiny woman. I looked at her arms and her reach was as one would expect—street-car straps far beyond her! Behind her a man, with arms so long, the sleeve-length “long” would have been “short” for him. Most people can buy ready-to-wear clothing because the designers know the range in sizes. Clothing are made to averages—averages determined by the class of customers. As I prepare the material for this issue, the thought of these contrasts and averages is in my mind and I ask myself the question “How can this magazine increase the outreach into opportunities of the present?” Dr. Walter Van Kirk, radio editor “Religion in the News”, says his date lines carry him from one city to another across the nation and beyond “because there seems to be a religious slant to almost everything.” Among people he would be called “long.” Very recently I had a conversation with a young man who had fallen too low in mid-year college exams. He put into his explanation the term, which in

my mind lies at the root of the “short” in our average outreach: “If my high school teachers had *made* me study.”

As we discover ways by which people need not be “made” to go to Church, read good literature, select worthwhile amusements, the average outreach into Christian life will be lengthened. *We are traveling.* Last fall, in one of our larger Pennsylvania Colleges, the members of the Freshman Class were asked to fill in a form with the question “If you could select but one Course, what would it be?” Seventy-six percent gave “Bible and Religion.” Without doubt, today as never before, Christian “cells” are planted across the world. History has witnessed the live spark, through personality, sweep nations into revived Christianity. This time, it would be the world.

May this magazine and all other missionary magazines discover ways by which to speed the longer outreach into world-mindedness.

The Society Farthest South

ELSA REICHENBACH

NOT only can we consider Pinalejo, Honduras, the farthest south, but also the most remote of our Honduran societies. For several years there has been a woman's society in San Pedro Sula but that is near the sea-coast and the people there have contact with other people. Some eighteen years ago our women missionaries began work in San Pedro Sula but now we are pushing into the interior. On mule back or by airplane we climb the mountain heights and seek the remoter villages. Pinalejo, one of these remoter villages, has become one of our new mission stations. Our friends, the Herrschers, are stationed there. Several years ago, while home on furlough, Mrs. Herrscher was asked to suggest something that a small group of women could do for the women of Pinalejo. She said "needlecases," since needles are scarce and consequently expensive. Before leaving on furlough, Mrs. Herrscher had interested a few women in sewing, only to find they had nothing with which to sew! Following the suggestion, bags filled with thread, wool, needles, scissors, tape measures and other material were sent to the women via the missionary's trunk.

A recent letter from Mrs. Herrscher tells the interesting news that the women have organized a woman's society and wish to

know how to proceed. We are fortunate to have received a picture of the group. As we study the faces we think we see beauty still shine through the swarthy features—strange contrast to the very evident marks of hard manual labor. Our missionaries tell us that the women carry every drop of water, not only long miles but mountain miles! They also grind the corn and, with their men folks, till the patches of soil. The scars and seams of sorrow and hard work are deep. They are schooled in the great university of life, where experience is a hard master. Reading, writing and arithmetic are not the rudiments in this school. Few can read, still fewer write, probably none can figure. . . . But they are finding release for the long pent-up expression of self through Christian service. They love their neighbors and wish to help them. With the aid of the missionary and his family, they struggle to get rid of sin, vice, disease, poverty and ignorance.

A recent letter from Mrs. Herrscher gives glimpses of the daily life in Pinalejo Mission Station. "Coffee is being harvested. The small coffee trees with their shiny leaves and bright red berries are usually planted under other giant trees. We have just put in our supply for the coming year — a hundred pounds at the usual price of 5c a pound—the



WOMEN'S UNION OF PINALEJO, HONDURAS

raw berries, of course. We roast it ourselves. . . . Rice is being planted, the 'upland' or so-called dry rice, which requires no flooding. Corn also is being planted. The bean crop has just been harvested.

"The tigers which have been prowling around at the very edge of the village and have killed so many cows and horses, have at last decided to shift the site of their operations.

"The 'army' ants recently invaded the home of one of our Christians. Although the people move out when the ants come in, they are welcome because they do such a fine job of cleaning up the insects in the walls and roof, such as cock-roaches, scorpions, bed bugs. One day a mouse fell, so covered with ants, that it was helpless from the stings. The ousted family had to cook outdoors until the ants were finished. Although brown sugar blocks recently made from cane sugar, lay on a heap in the house the ants did not touch them. These ants are called 'army' ants because they move in long columns and rather fast. They travel long distances.

"One of the Christians of Pinalejo, baptized during the past year, has been elected mayor, for 1939, of the municipality of Quimistan, comprising six towns, including Pinalejo. His present plans and attitudes indicate that he will use his authority in a definitely Christian manner.

"The hope for the development of the Church in Honduras, lies in the personnel of national workers and their training in the Pinalejo Seminary. Just before Christmas,

one of the students had to return home because of ill health. We need the prayers of Christians at home that more young men may consecrate their lives to His Service.

"The children of our mission school 'Escuela Paz Baraona' — The Society Farthest South, had invited to their Christmas program the children of Quimistan, a town four miles away. For the occasion, the new school building, erected during the past year, was attractively decorated with pine. It was a heartening experience to watch the meeting of the two groups. As the Quimistan children, bearing a huge Honduran flag, emerged from the pine forest into the large 'Llano' or plain—which is the approach to Pinalejo—our school children, with their flag marched out to meet them. The children were thrilled with this unusual experience. They said 'ay, que alegre es este die!' (Oh, happy is this day!)—We hope to create a closer relationship between the two towns, where previously there has been much antagonism.

"Even the local marimba added to the program. The marimba is an instrument developed in the neighboring republic of Guatemala. You may be interested to know of the caramba, a musical instrument developed in Honduras. It is shaped like a huge bow, six feet tall. It is a curved bamboo pole, stretched with a wire, but drawn together at the center with a calabash resonator."

We salute these sisters who are joining with us in service to Christ, and through Him to all mankind. May they find great blessing in united service.

Fruits of Friendship

THE meeting, May 18, at the home of Mrs. E. S. Fretz, Collegetown, Pa., arranged for the Woman's Missionary Societies of Trinity Church, Pottstown, and Trinity Church, Collegetown, afforded a double privilege. For many of the guests the privilege was the message given by Mrs. Rajah B. Manikam, Madras, India: for Dr. and Mrs. Manikam the privilege was in the renewal of fellowships, carried through the years from student

days in America. Dr. and Mrs. Manikam are among the groups of nationals who came from the Madras Conference to speak at Post-Madras Conferences. Following the weeks of travel and speaking, as the final American memory, they chose a visit with their long-time Pottstown friend, Mrs. C. C. Burdan, through whom they were introduced to the group of missionary women. Dr. Manikam is one of the secretaries of the National Christian Council of India.

"I surely do not wish to be without the OUTLOOK OF MISSIONS and wish that more of our members would get it." . . . Encouraging words from Mrs. Annie Klein, St. Stephen's Church, Reading, Pa.

Sunset—at Hood and Ursinus

"THE Sunset Hour is MY hour"—from the cumulative testimony of delegates attending Missionary Conferences, we judge that the ending day has a way of making the heart receptive. This year the topics at both Hood and Ursinus Missionary Conferences will be: "Hearing God Speak in the Out-of-Doors"; "Hearing God Speak Out of the Silence"; "Hearing God Speak When We Pray"; "Hearing God Speak When We Wor-

ship"; "Hearing God Speak Through Jesus". Rev. L. C. T. Miller of Elizabethtown, Pa., will be the leader. As the week moves on and impression after impression releases the longing for fuller life, comes the Holy Communion on the last morning. Rev. Mr. Miller will use as his meditation "What Shall We Do About God's Speaking."

For the daily Bible Hour, Rev. Mr. Miller will use "The Book of Amos."

In Appreciation

Miss Ruth Heinmiller,
Secretary of Girls' Missionary Guilds,
and Mission Bands,
2969 West 25th Street, Cleveland, O., U. S. A.

Dear Miss Heinmiller:—

May God abundantly bless you and the members of the W.M.S. of the Evangelical and Reformed Church.

We have learned through Miss Hansen of Miyagi College that it was through your most earnest efforts and recommendations that the W.M.S. of the Evangelical and Reformed Church has agreed to contribute so large a sum as \$1500.00 towards the erection of a Chapel and Sunday School buildings at Nagamachi. This letter is an attempt to express our heartfelt appreciation and deep gratitude for this act of love.

We have been reminded many times, with thanksgiving, of your visit to Sendai in May, 1936. This was the occasion of the Tohoku Gakuin's Fiftieth Anniversary, and you most graciously read the message of the Reformed Church to the College at that time. Afterwards on the Sunday of May 17, you very kindly paid us a visit in company with Dr. Hansen, being present in our Nagamachi Church and Sunday School, at which time you also inspected the new Chapel lot in spite of the heavy rainfall.

From that time on we were very much encouraged and renewed every effort to raise funds for the buildings, so that our offerings have increased towards the building fund. bazaars have been held for the purpose, and frequent visits have been paid to many of the leading citizens of the city asking their support. But, to our regrets, we were suddenly

confronted with the Sino-Japanese dispute in July of 1937, and the following months of hardships in connection with the general church work, made it increasingly difficult for us to realize our hopes for the New Chapel. In the meantime, however, God did not forget us, for you were very generously working for us and when we received the good news that financial aid had been promised we were overjoyed to say the least, and there has been great rejoicing on the part of all the members. Having been here, you may well imagine what encouragement it has been to us, and we sincerely wish you to accept our heartfelt thanks conveying them to the members of the faithful W.M.S. in the U. S. A., who have shown us such a great favor.

As you may know, our Nagamachi Church was founded in May, 1894, at which time it was used as an out-station where Sunday School and preaching services were held by theological students of North Japan College. We are also told that the late Dr. and Mrs. William E. Hoy, pioneers in evangelism in Japan, provided a small lot and building for the carrying on of such work. That was the beginning of our Nagamachi Church. The following decades, during which time Dr. D. B. Schneder was president of North Japan College, saw here good Sunday Schools and hundreds of happy children. Often times the evening services, strictly of an evangelistic nature, were conducted by the students, who were preparing themselves for the ministry.

At the beginning Nagamachi was a very small town in the southern suburb of Sendai with a few scattered houses. The people for the most part were truck farmers and day laborers. The town had a very rapid growth

and grew more and more prosperous, and finally, about ten years ago was merged with Sendai City. About three years ago the city extended its street car line through the main street of Nagamachi to the Nagamachi railway station. These improvements have greatly aided in bringing the place to within easy reach of Sendai proper.

The church received its full time pastor for the first time in 1927, and became a recognized established church in 1930, having at the same time two branch preaching places. The Mission promises to continue its support of the church here to the extent of more than half of the pastor's salary, and will cooperate in the erection of buildings.

The chapel fund, we are now glad to say, amounts to nearly *Yen* 2,200 (about \$750.00) including a subsidy from the Japan Mission of the Evangelical and Reformed Church. Depending upon the sum of \$1500.00 which you have promised us, we shall be able to

begin the buildings in 1939. Without your help we could not do this.

Again, we wish to express our sincere thanks to you for this help and encouragement, and want you to convey our very best wishes to the members of the W.M.S. Praying God's blessing upon you all,

Sincerely yours,

SHUNICHIRO HASEBE, *Pastor*,
SAKIO UEDA,
YOSHIHIKO CHIBA,
RYOZAN IYAMA,
CHUJI TAKAHASHI,
KOH TAKAHASHI,
RIGORO SHOJI,

Chapel Committee.

(This is a translation of the enclosed letter from the Nagamachi Church, Japan. Their signatures are attached to the letter in Japanese. F. L. FESPERMAN.)

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

East Pennsylvania Classis — Mrs. Matilda Cameron, 815 W. Wilkes Barre St., Easton, Pa.

Goshenhoppen Classis — Mr. C. K. Lefever, 310 W. Philadelphia Ave., Boyertown, Pa.

Philadelphia Classis — Mrs. Alice Z. O'Neil, 205 Summit Ave., Norristown, Pa.

Tohickon Classis — Mrs. Lovina Godshall, 459 N. Main St., Souderton, Pa.

Mrs. A. Oscar Martin, 153 Shewell Ave., Doylestown, Pa.

Mrs. Edward L. Schlingman, Ottsville, Pa.
W. Susquehanna Classis — Mrs. A. A. Steninger, 230 S. 4th St., Lewisburg, Pa.

OHIO SYNOD

Northwest Classis — Mrs. Caroline Lutz, Vine St., Archbold, Ohio.

MEMBER IN MEMORIAM

EASTERN SYNOD

East Susquehanna Classis — Mrs. Harriet E. Yarnall, 229 Race St., Sunbury, Pa.

In Memoriam

WITH deep sympathy for the family and the Church to whom Mrs. Sarah Agnes Dutrow of Frederick, Md., brought so worthy an example, we tell to the large circle of friends her Home Going, on May 1st. Her varied interests in welfare and education took definite form in the Civic Club, the Frederick County Free Library and Hood College, where she represented the Alumnae Association on the Board of Directors until 1938. Well as she served her community and college, her associates knew her major interest of life centered in Missions and the Church. She

was instrumental in organizing the W. M. S. of Maryland Classis and was its first President. At the time when illness laid a heavy hand upon her she was Potomac Synodical President. She resigned the office in 1935. Since that time she was in ill health with strength to do but few things. The writer cherishes the memory of some of these few efforts . . . the sunset services of the 1938 Hood College Missionary Conference.

Mrs. Dutrow was the daughter of the late Rev. Dr. Cyrus Cort and Susan Patterson Cort.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

LAST month's issue of the *OUTLOOK* contained a list of all the text books, with prices, that are to be used during the coming year. Many are already off the press and may be purchased now. The books will furnish interesting vacation reading. Adults will want "Homeland Harvest", 60c; "Women and the Way", 50c (a program is based on this book) and "Through Tragedy to Triumph", 60c, Basil Mathews. Dr. Mathews' books are always fine for study purposes and reference material.

For the July Program—There is enough material in the various leaflets to prepare the entire program without purchasing additional material. Resource books are mentioned because many groups have them in their library, others have access to them at other sources. The program is one of *action*, based on "4 W's". Plan with your pastor about the "action" he would like from the members of the Missionary Society in the program of Evangelism during the summer months; when consistory men are away what can you women do to make strangers feel welcome? Can you help to "WIN" others? What *WORK* need be done in your community? See the Suggested Activities and three leaflets in the Packet, one on the Migrant, two on Peace. No additional copies are needed. Can you help to plan an outdoor Vesper Service, plan a "Go To Church Sunday" on the day your pastor returns from his vacation or help women in your Church School Class to establish family devotions? In what way will we women of the Missionary Society WITNESS for Him this summer? Discuss this subject, using as illustrative material the quotations given on pages 11 and 12 of the "4 W's" leaflet. "The women that publish the Tidings are a great host". Are you one of the "Great host"? Will you remember to ask the youth of your church to help plan this program? That means to *help plan*—not to plan it and merely invite them to attend. Youth likes to be in on the planning too.

Picnics! Vacations! Park meetings! Hot? Of course 'ts hot in July! But, could you plan a breakfast meeting—begin at 8.30 or 9, after commuters have gone to the office. The

program suggested is the easiest kind. Everyone will enjoy the two suggested "exercises," after which there will be no trouble to start a discussion on the subject, "The constructive use of leisure time". Try to keep the period "constructive". If your meeting is a supper-time affair invite the youth of the church to "put on" a "singspiration," using Folk Songs. Most of the youth have copies. If not, order them at the following prices: "Joyful Singing", 25c; "Merrily Sing", 5c.

Christian Citizenship and Stewardship Packets, 15c each and 3c each for carriage, should be "rounded up" for the summer and circulated only among the stay-at-homes. Vacationists are likely to mislay them. There are special packets for the younger Guild girls. When these are desired specific mention should be made of this fact. The price is 15c.

Have you ordered your supply of books for summer reading? Consult the Lists, 5c a dozen, for books on International Relations and Peace; there are no better ones to read during July.

Those Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

Christian Women in Action

West Susquehanna Classis — Two new Women's groups have been organized within the past few months. On January 12, twelve girls were graduated from the Girls' Guild in St. Peter's Church, Aaronsburg. They call themselves the Young Woman's Missionary Guild. The President is Miss Emma Bible and Mrs. Mary Roush is the Treasurer. Both live in Aaronsburg, Pa.

Lancaster Classis—On April 20, Mrs. David J. W. Noll, organized the Women of Zion's Church, Lincoln, Pa., Ephrata Charge. Mrs. Noll is President of this missionary Society of ten charter members. Mrs. Hutchinson, 122 W. Chestnut St., Ephrata, Pa., is the Treasurer.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

FROM Classical meetings all over the country are coming glowing reports of the observance of the 25th Anniversary of the Girls' Missionary Guild. Space does not permit a detailed account of every one but—

"Flash"

Virginia Classis—A banquet was held at Hotel Roanoke, Roanoke, Va., with Mrs. Ethel Keenan Hardt, president of the local Guild, presiding. Greetings were brought by Miss Carrie M. Kerschner, to which Mrs. Frank Lynch, Classical Secretary, responded by presenting a gift to the W. M. S. The W. M. S. of the Classis also presented the Guild with a gift. Mrs. Grace Brane Stonebraker, Counselor of the Roanoke Guild, wrote the following invocation used at this service.

"God bless our Girls' Guilds everywhere;
Bless Thou our work, we need Thy care.
Endow us with Thy tender love
That we may, too, a blessing prove."

Dr. H. A. Fesperman, Hagerstown, Md., gave an inspiring message on "Cooperation of all Christians in World Friendship."

Kentucky Classis — The Girls' Missionary Guild of Jeffersonville, Ind., arranged a clever dinner program in the nature of a magazine, "The Girls' Companion." Libbie Alben Heafer was the companion guide and introduced the features. One of these was a travelogue—"Traveling Through the Years with the Guild" by Mrs. D. A. Winter, the first Secretary of Stewardship of the W. M. S. G. S.

Northeast Ohio Classis—Using the theme "Silver Threads Among the Gold" for the banquet program the Guild girls of Trinity Church, Akron, were hostesses to the women and girls of the Classis. Mrs. H. S. Wolfe, Classical Secretary, presided. This group had the singular honor of having Mrs. B. F. Andrews, the first secretary of Young Women's Missionary Auxiliaries, as the guest speaker. Greetings were brought by a number of former Classical Guild Secretaries.

Allegheny Classis — At New Kensington, Pa., Mrs. Wm. Hunter, the Classical Secretary, presided and presented speakers who in various applications used the topic, "Silver Threads Among the Gold." Mrs. Mildred

Harkins, a former Classical and Synodical Secretary, gave a brief history of the organization. Mrs. Esther Loch, the present Synodical Secretary, spoke on "The Growth of the Guild." The Projects, carried forward during the 25 years were presented by Mrs. H. Goodling. Miss Ruth Heinmiller spoke briefly on the future of the work and conducted a candle-lighting service.

North Carolina—One of the Guild girls, Beth Wagoner, Lexington, N. C., wrote an account, part of which we quote: "We have had great Classical meetings before, but never one in which so much attention and interest were given to the Girls' Guild. On Tuesday afternoon, while the women had a business session, the girls had their own meeting. More than one hundred girls were in attendance and every Guild in the Classis was represented. Two delegations deserved special mention: (1) Grace, Newton, has a membership of eight and had every member present, traveling seventy-five miles. (2) Seven girls were present from the newly organized congregation at Asheboro, in which no W. M. S. or Guild has yet been started. Our afternoon program consisted of an inspiring worship service and interesting accounts of the Synodical and General Synodical Conventions, commendations and challenges by two former Classical Secretaries, Mrs. Meisenheimer and Miss Suther, and our present secretary, Mrs. Robinson. Then came the Tea (I feel it must be spelled with a capital letter). 'Silver Threads Among the Gold' was the theme, commemorating the Woman's Missionary Society Golden Anniversary and the Girls' Missionary Guild Silver Anniversary. Silver and gold candles, yellow and white flowers, were used in the decorations. Nellie Work, Guild delegate from North Carolina to the General Synodical meeting, directed the Guild presidents as they served at least 225 guests. The accent 'silver' was on the Tea including a Silver Anniversary Love Gift of twenty-five dollars from the North Carolina Classical Guild."

Oversea "Flash"

Morioka, Japan, March 30 . . . Cornelia R. Schroer, speaking:

"It is still with deepest gratitude that we look back to 1929 when the Thank Offering of the G. M. G. was devoted toward the building of the Morioka Christian Education Center in which 250 children have since graduated from the kindergarten and heard daily of a God of Love, and of Jesus, the Friend of Little Children. Some of these children

have moved to other parts of the Empire but we keep in touch with them monthly through a Christian newspaper that goes out from the Center and reaches them all in their homes. Those who remain in the city of Morioka continue coming to the Center's various activities during the week and on Sunday to Junior Religious Services. The oldest graduates are now thirteen years old.

During the eight years since the Center was established four girls were trained to become Rural Christian Workers. They have gone out to rural areas and are there teaching farmers' children about that same God of Love. At present there are five more girls in training.

During rice crop failure time eight farmer girls were taken into the Center and given food, work and pay in order to spare them from being sold into houses of ill fame.

And so your gift has been a blessing to many during these short eight years. May God continue to bless both the gift and the givers."

Challenges Continue

BECAUSE the twenty-fifth anniversary challenges got down to the local Guilds when the year was partly gone those same challenges will continue through this next year. Begin right now to work on them. You

can attain them if you *will* to do it. In order to have a 25% increase in membership tell those *other* girls about the Guild, its purpose, its work and its far-reaching value. To have a 25% increase in Thank Offering see that each member has a Thank Offering box and then speak frequently about the things for which you can be thankful and express that gratitude by placing a gift in the box which is for that purpose. Find out which of the books on the Reading Course are in your public library or in the Traveling Library of your state and tell the girls about them. If you have been particularly impressed or interested in a certain book tell about it. Our reports show that a number of girls were graduated into the Woman's Missionary Society during this past year, in fact more were graduated than the number of new members we received. May we use these means to help us grow in living Christlike.

We Welcome the New Guilds

Eastern Synod — Trinity Church, Tower City, Pa. Organized by Mrs. Robert Reedy with 12 charter members. President, Miss Gertrude Thompson, Tower City, Pa.

Mid-west Synod—Immanuel Church, Indianapolis, Indiana. Organized by Rev. Mr. Nelson with 15 charter members. President, Miss Beatrice Haller, 2182 Madison Ave., Indianapolis, Ind.

Mission Band

Reading Course for Boys and Girls

REPORTS show that less than one fourth of the children in Mission Bands are participating in the Reading Course for Boys and Girls, due to the fact that many leaders are not promoting it. One of the best methods of missionary education is reading. The books on this course have been carefully selected with the purpose of developing Christian attitudes for people of all races, nations and areas of life.

Go to the public library and see how many of the books can be found there. If you are in a rural territory inquire about the books

that can be obtained through the Traveling Library of your state.

If possible try to get a library started in cooperation with the church school in your church. If the effort is really made, funds can be obtained. The children would appreciate the opportunity of presenting a program for the purpose of starting a library. They could dramatize small parts of some of the books.

Take advantage of using this method in accomplishing the thing you want to do in missionary education.

"I enjoy every issue of the OUTLOOK, and wish you continued success and prosperity."

MISS ANNIE G. REESE, Florin, Penna.

Worship Service

Prelude—

Hymn—

Call to Worship: "Blessed Lord God, remove from us vanity and falsehood; give us neither poverty nor riches, feed us with food convenient for us, lest we be full and deny Thee, and say 'Who is the Lord?'"

*Prayer—*Our Father in heaven we thank Thee for all Thy mercies and favors. We rejoice in Thy abounding grace, new unto us every morning. We rejoice that we have been living in a land of schools and colleges. We pray for them, that they may not forget to teach Thy Will.

Then too we come in a special way to pray for those who have enjoyed the blessing of school and college. Those who this year stand on the threshold of active life. Help them to know that they have no right to the gifts of God unless they give back to Thee, their heavenly Father, all they are and have. Lead them by the Holy Spirit to dedicate themselves to Thee and Thy Holy Will and Purpose. Cause them to see that being away from Thee is ignorance and stupidity, the cause of all evil and suffering. Bless the homes from which these young people come. We ask it in His Name. Amen.

"Home, Sweet Home" (sung softly by a group of young people)

*Meditation—*In an out-of-the-way small village in India a young missionary started a school. The boys, after attending the school, would always leave their village and go to some large town or city to work. So the villagers profited very little because of the school. The missionary decided to try to change this, so he began to teach his pupils some useful trades. Some boys became blacksmiths, others carpenters and still others masons. Then the missionary said, "You ought to remain here in your own village, and teach the home-folks to live in better and more comfortable houses—to make a better town because of what you have learned." Thus a change came to the school and to the town.

Now there is carved over the gate to the school a cross and a saw. The saw to remind all who enter the gate that Jesus worked with a saw as a carpenter, and the cross to remind them that Jesus lived and died for His fellow-men. . . . Boys and girls coming out of schools and colleges this spring should have learned to use their hands and their hearts for the welfare of their community, and the world. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—this must be the end and aim of education.

*Scripture Lesson—*Proverbs: 29

Hymn—"Lord to Thee Alone We Turn"

*Illustrative material—*OUTLOOK OF MISSIONS, this issue. See "A Tale of Perseverance," page 163; "Interesting News from Japan", page 173; "Indian Mission News Résumé", page 185; "Oversea Flash", page 191.

Thinking Together

That Was in '32!

"We went up the Yangtze River, after the terrific spring flood of 1932, in a ship carrying American flour to the refugees. All along the river there were approximately 300,000 men, women and children clinging to the tops of the dykes—this was in January and February, without food or shelter. As we went from group to group I shall never forget the stark human misery of these men and women. Dysentery, cholera, typhoid ran all through the groups. No one can tell me that these men

and women do not suffer *just as you and I.*"

This is 1939!

Terrible as it was in 1932, it was a small disaster, compared with the present situation. In this crisis in China, there are said to be thirty millions who are forced to evacuate their homes. Perhaps there have never been in all history so many people in forced flight seeking refuge. . . . What can we do about it? What have you done about it? . . . Many can truthfully say "I have given nothing for relief in China."

MISSIONARY EDUCATION

1939 to 1940

Christ and the World Community
At Home — Abroad

CONFERENCES, TRAINING SCHOOLS, MISSIONARY CONFERENCES

- July 9 to 14.....Catawba College Conference, Salisbury, N. C.
July 9 to 15.....Hanover Conference, Hanover, Ind.
July 15 to 21.....Hood College Missionary Conference, Frederick, Md.
July 22 to 28.....Ursinus College Missionary Conference, Collegeville, Pa.
July 24 to Aug. 5.....Tiffin Summer School, Tiffin, Ohio.
Aug. 7 to 13.....Mission House Conference, Plymouth, Wis.

Leadership Training Schools

- June 19 to 30.....Lone Star, Waco, Texas.
July 3 to 14.....Missouri Valley, Fulton, Mo.
July 3 to 14.....Shady Side, Mt. Pleasant, Pa.
July 16 to 27.....Golden West, Healdsburg, Calif.
July 16 to 29.....Johns River Valley, Collettsville, N. C.
July 18 to 28.....Pacific Northwest, Boring, Oregon.
July 24 to Aug. 4.....North Star, St. Peter, Minn.
July 24 to Aug. 4.....Lake Erie, Dunkirk, New York.
Aug. 7 to 18.....Sunflower, Wichita, Kan.
Aug. 7 to 18.....Green Lake, Green Lake, Wis.
Aug. 14 to 25.....Gulf Coast, Waveland, Miss.

Camps

- June 18 to 24.....Camp Mack, Milford, Ind.
July 30 to Aug. 5.....Johns River Valley Adult Camp, Collettsville, N. C.
Aug. 7 to 19.....Potomac Synod Camp, Fannettsburg, Pa.
Aug. 14 to 26.....Mensch Mill Young People's Camp, Alburtis, Pa.
Aug. 27 to Sept. 3.....Mensch Mill Family Camp, Alburtis, Pa.

For Information

MISSIONARY CONFERENCES

Hood College, Frederick, Md., and Ursinus College, Collegeville, Pa.
Write: Mrs. Edwin W. Lentz, 904 Schaff Building, 1505 Race Street, Philadelphia.
Mission House, Rev. A. George Schmid, New Holstein, Wis., or Rev. C. O. Schroer,
2116 Wedemeyer Avenue, Sheboygan, Wis.

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